MODERN INDIAN MYSTICISM

A Comparative And Critical Study



Sobharani Basu

MODERN INDIAN MYSTICISM

Sobharani B

ABOUT THE BOOK

MODERN INDIAN MYSTICISM

IN THREE VOLUMES

Vol. I. Essentials of Indian Mysticism

Vol. II. Mystics of Modern India

Vol. III. A Critique of Indian Mysticism

By

Dr. (Mrs.) Sobharani Basu

Reader in Comparative Religion

Centre of Advanced Study in Philosophy

Banaras Hindu University (India)

The three volumes embody the fruits of a modest endeavour of the author to present a panoramic picture of mysticism as practised and pursued during the last one hundred and fifty years in India.

The author, in the course of her philosophical assessment of mysticism, nowhere allows her critical faculties to be overwhelmed by her abiding faith in the validity of mystic experience.

Nineteenth century has been recognised as the period of renaissance of Indian Culture and Religion. These volumes contain an account of the development of mysticism during the nineteenth and early twentieth century.

The first volume deals with the background and essential features of Indian Mysticism. In the second volume, an account of renowned Indian mystics, their teachings and *sādhanā* is given. The third volume is devoted to a critical estimate of the value and validity of mysticism in general with special reference to the mystics of modern India.

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Volume Three

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by

SOBHARANI BASU

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by

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Introduction

by

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Mrs. Sobharani Basu (b. 1920) is holding the Malaviya Chair as a Reader in Comparative Religion at the Centre of Advanced Study in Philosophy, Banaras Hindu University since 1964. She has been teaching Philosophy and Religion for the last twentyseven years. She has studied under such eminent scholars as Dr. S. Radhakrishnan and Mm. Pt. Gopinath Kaviraj in India and Prof. A. J. Arberry of Cambridge University and Prof. T. W. Thacker of Durham University in England. She took her M.A. in Philosophy from Calcutta University and in Saṁskrit from Banaras Hindu University and her D. Litt. in Philosophy from the Calcutta University in 1948 and Ph.D. in Arts, (Persian and Islamic Studies) from the University of Durham, England, in 1967.

She studied in the School of Oriental Studies in the University of Durham and was the first Spalding Research Fellow during 1953-55.

Widely travelled several times all over Europe she has participated in a number of International Conferences in Philosophy and Religion. During 1962-63 she was a Fulbright scholar and a Visiting Professor under the Asian Visiting Professor's Project sponsored by the State Department of U.S.A. and she delivered several lectures on Indian Philosophy and Religion in America.

Dr. Mrs. Basu presided over the Religion section of the All India Philosophical Congress at its Fortyfourth session held at Poona in 1970.

In 1974 Dr. Basu participated in the International conference held at Ceylon under the auspices of World Council of Churches, Geneva, on Multi-Lateral Dialogue. Dr. Mrs. Basu delivered the Stephanos Nirmalendu Ghosh Lectures in a series on Comparative Religion for the year 1972-73 in Calcutta University.

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Dr.(Mrs.) Sobharani Basu has, in these Volumes, studied mysticism in all its conceivable aspects. In the First Volume she studies the nature of mystic experience, the respective role of Divine Grace and human *sādhanā* in the life of a mystic, degrees of grace (including initiation=*dīkṣā* by *guru*), different paths of *sādhanā*, viz., *yoga*, *jñāna*, and *bhakti*, different stages of spiritual progress and the role of a mystic in human society. There is rarely a study of mysticism so thorough and so scholarly. Dr. Basu is aware of the objections raised from different quarters against mysticism and she has met them all patiently, logically and with courage of conviction. She is also aware that unless she processes all religious concepts, particularly those involved in mysticism, through rigorous philosophical analysis, backed by arguments wherever necessary, what she writes will not be heeded by others, and she has done that with considerable success. Naturally, she has had to refer to the actual experiences of some mystics. She has chosen some twelve Indian mystics of modern times, one of whom is a Mahomedan and one a Christian. Her study of these twelve mystics is surprisingly scholarly and pleasantly penetrating. A whole Volume — the Second Volume of the work—is devoted to this detailed study.

Lest it be misunderstood that her work is mainly on Hinduism, she, particularly in the Third Volume, has made a thorough comparative study of the basic experiences in different great religions—to cite only a few important of them, different phases of mystic experience, *jīvanmukti* and individual redemption *vs* redemption of all. The First and the Third Volumes together make a nearly complete work on Comparative Religion—a comparative study not only of fundamental philosophical notions but also of esoteric-spiritual practice called *sādhanā*, and equally of symbolism in religion, and also of the impact of religion on the general social and moral life.

My only objection to the whole work is that she uses the word 'mysticism' to denote the entirety of the spiritual experience involved in religion. I believe that its proper meaning should be that much of spiritual experience which cannot be expressed in intelligible language. But, to her defence, she may say that her use of the word is not also entirely unconventional.

Decidedly, the whole work is scholarly and illuminating and, above all, a pleasant reading in spite of philosophical subtleties and unavoidable repetitions.

Santiniketan
August 20, 1971.

KALIDAS BHATTACHARYA
Former Vice-Chancellor, and Former Director,
Centre of Advanced Study in Philosophy,
Visva-Bharati University.

May 20, 1975

Dr. (Mrs.) Sobharani Basu has rendered a great service by publishing her book on 'Modern Indian Mysticism'. She was encouraged by the University to publish this thesis which she wrote for her doctorate degree. India has a long tradition of mysticism and has produced many mystics in the past who have influenced the thought and lives of several generations. India is fortunate that in our own times we have mystics who do not remain in the realm of mysticism merely but who are in close touch with the realities of life and continue to influence the lives of millions of our people. Dr. Basu has in her book described the lives and thoughts of a few well-known and highly respected saints, like Ramkrishna and Maharshi Raman, but there are many more in our country, who are unknown but who continue to influence and mould the lives of our people. Dr. Basu has the good fortune of coming into contact with one of the living saints and mystics of our times Shri Ānandamayee Mā who remains in eternal bliss and who radiates happiness all around her. She is a living embodiment of *Jīvanmukta* who has attained self-realisation but who still continues to work for the liberation of other souls.

Dr. Basu has written not merely as a *Bhakta* (devotee) but has attempted to make a critical appraisal of Indian mysticism in her last volume. She has rightly pointed out that Indian mysticism is far from escapism. The Ramkrishna Mission has its branches all over the world, the Aurobindo Ashram and Aurovile at Pondicherry, and Mother Anandamayee Ashrams all over India are a clear proof, if any proof is needed, that Indian mysticism is far from being escapism. It accepts all the realities of life and inspires constructive effort towards the amelioration of humanity. Dr. Basu gives a real insight into Indian Mysticism. The book is a valuable and original contribution to Indian religio-philosophical thought and will be of immense value to scholars all over the world.

K. L. Shrimali
Vice-Chancellor,
Banaras Hindu University,
Varanasi

Mysticism is a subject of great importance and perennial interest. *Modern Indian Mysticism* (in three volumes) by **Dr. (Mrs.) Sobharani Basu** discusses the nature and problem of Indian mysticism with special reference to twelve mystics of modern India—from Ramakrishna to Anandamayi. The mystics selected by Dr. Basu for the exposition of the varieties and characteristics of mystical experience, belong to Hinduism, Christianity, and Islam. In Volume I, Dr. Basu discusses the theories and principles of mysticism with special reference to India, covering a wide range of issues such as paths to God-realization and stages of spiritual progress according to Hinduism, Buddhist and Jaina views of spiritual progress, the importance of grace and *dīkṣā*, and the role of mystics in society. Volume II gives a detailed account of the lives and teachings of twelve mystics. In the last volume which is mainly a critique of Indian mysticism, Dr. Basu undertakes a comparative and critical study of mysticism in all its phases and dimensions. Her elucidation of the mystic as a *Jīvanmukta* and the explanation of the ideal of universal salvation as the goal of all mystics come as the fitting finale of this volume. Though every mystic treads his or her own path, the experience of the mystic, as Dr. Basu points out, is "a guiding light and pillar of support to all others." Hence the importance of the mystics to society.

Dr. Basu's *Modern Indian Mysticism*, which is profound and scholarly without being obscure, is a valuable contribution towards a philosophic study of mysticism of modern India. Dr. Basu has handled the various issues involved in mysticism with insight and conviction. This delightful three volume study of mysticism of modern India is most welcome.

T. M. P. Mahadevan
Director,
Centre of Advanced Study in Philosophy,
University of Madras,
MADRAS—5.

CONTENTS

ABBREVIATIONS

A.P. .. *Ācārya Prasaṅga*

(Based on Sāradākānta's Diary in Bengali). Edited by Kuladānanda Brahmacārin. Calcutta. B.S. 1332.

A.M. .. *Śrī Śrī Mā Ānandamayī*

(In Bengali, in sixteen parts). By Gurupriyā Devī. B.S. 1345.

A.M.P. .. *Śrī Śrī Mā Ānandamayī Prasaṅga*

(In Bengali, in two parts). By Amulya Kumar Dutta Gupta. B.S. 1338 and 1348.

A.U. .. *Āśāvatīr Upākhyāna*

(In Bengali). By Vijayakṛṣṇa Gosvāmin.

A.Y. .. *Light on the Anand-Yog.*

Dictated by M. Shew Vhart Lalji. Lahore. 1931.

B.K. .. *Bandhukathā*

(In Bengali). By Suresh Candra Cakravarty. Third Edition. B.S. 1325.

C.C. .. *Caitanya Caritāmṛta*

(In Bengali). By Kṛṣṇadāsa Kavirāja

C.E. .. *Catechism of Enquiry*

(Being a translation of the original instructions of Ramaṇa Maharṣi). 1940.

C.I. .. *Catechism of Instruction*
(Being a translation of the original instructions of Ramaṇa Maharṣi). 1940.

Disc. .. *Discourses on Radhasoami Faith*
By Maharaj Saheb Pandit Brahm Śaṅkar Misra. Benares. 1929.

G.A. .. *Saiyedena Hazrat Gaus-ul-Azam*
By Saiyed Abdus Salik. Calcutta. 1939.

Gosp. S. .. *Gospel of Sadhu Sundar Singh*
By Prof. Fredrich Heiler.

G.S.S. .. *Guru Śiṣya Saṁvāda*
(In Bengali). By Santadāsa Bābājī. Second Edition. 1935.

H.K. .. *Harikathā*
(In Bengali). By Bandhu Govinda Das.

I.M. .. *Studies in Islamic Mysticism*
By R. A. Nicholson. Cambridge. 1921.

Jagad. .. *Jagadbandhu*
(In Bengali). By Prafulla Kumar Sarkar.

J. Huz. .. *Jīvana Carita Huzur Svāmījī Mahārāj*
(In Hindi). By Lala Pratap Singh. Allahabad. 1909.

Kaṭha Up. .. *Kaṭha Upaniṣad*

L.R. .. *The Life of Ramakrishna*
By Romain Rolland. English translation by E. F. Malcolmsmith. Māyāvatī (Almora). 1930.

M. Ānand. .. *Mā Ānandamayī*
(In Bengali). By Devotees. Banaras 1946.

Mbh. .. *Mahābhārata*

M.D. .. *Mātṛdaraśana*
(In Bengali). By Bhāijī. Calcutta.

M.G. .. *Maharshi's Gospel*
(In two books, being answers of Ramaṇa Maharṣi to questions put to him). 1944.

M.H. .. *Biography of My Huzur*
By 'Abdul Gaffar. Second Edition. Calcutta. 1934.

M.M. .. *Śrī Śrī Mahāmṛtyuraṅga*
(In Bengali). By Maticchanna Mahendra with Mahānāma Mahā Sañjivanī Bhāṣya by Mahānāmavrata. B.S. 1341.

Muṇḍ. Up. .. *Muṇḍaka Upaniṣad*

P.J. .. *Prabhu Jagadbandhu*
(In Bengali). By Brahmacārin Parimalbandhu Das. Calcutta. B.S. 1347.

P.P. .. *Paramahaṁsa Pūrṇānanda Svāmīr Patrāvalī*
(In Bengali, in two parts). B.S. 1344 and 1345.

R.G. .. *Ramaṇa Gītā*
By Gaṇapati Muni. 1937.

R.J. .. *Śrī Śrī Rāmakṛṣṇa Paramahaṁsa Dever Jīvanvṛttānta.*
(In Bengali). By Rāmacandra. Fifth Edition. B.S. 1341.

R.K. .. *Śrī Śrī Rāmakṛṣṇa Kathāmṛta*
(In Bengali). By 'M'
Part I : Fourteenth Edition. B.S. 1348.
Part II : Eighth Edition. B.S. 1343.
Part III : Seventh Edition. B.S. 1347.
Part IV : Fourth Edition. B.S. 1339.
Part V : First Edition. B.S. 1339.

R.L. .. *Śrī Śrī Rāmakṛṣṇa Līlāprasaṅga*
(In Bengali). By Sv. Sāradānanda
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R.S.M.P. .. *Radha Soami Mat Prakash*
By Huzur Maharaj Rai Salig Ram Bahadur of Agra.

S.D. .. *Sad-Darśana*
By Ramaṇa Maharṣi.

S.D.Bhāṣya.. *Sad-Darśana Bhāṣya*
and talks with Maharṣi. Second Edition. 1936.

S.J. .. *Śrī* 108 *Svāmī Santadāsa Bābājī Mahārājer Jīvanacarita*
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S.R. .. *Self-Realisation*
By B. V. Narasimha Svāmī. Fourth Edition. 1944.

S. Rah. .. *Sādhana Rahasya*
(In Bengali). By Brahmacārin Harinārāyaṇa. B.S. 1350 and 1351.

S.S. .. *Śrī Śrī Sadguru Saṅga*
(In Bengali). By Kuladānanda Brahmacārin.
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Part III : Third Edition. B.S. 1332.
Part IV : First Edition. B.S. 1331.
Part V : First Edition. B.S. 1335.

S.V. .. *Sadguru Vāṇī*
(In Bengali, in six parts). By Brahmacārin Harinārāyaṇa. B.S. 1345-1348.

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By Prof. Inayat Khan. London. 1914.

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(In Bengali). By Pramode Kumar Cattopādhyāya. First Edition. B.S. 1348.

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V.Kṣ. .. *Vāmā Kṣepā*
(In Bengali). By Jogindra Nath Cattopādhyāya. Fourth Edition. B.S. 1333.

V.L. .. *Vāmā Līlā*
(In Bengali). By Haricaraṇa Gangopādhyāya.

TRANSLITERATIONS

Vowels

अ	=	A ,	a
आ	=	Ā ,	ā
इ	=	I ,	i
ई	=	Ī ,	ī
उ	=	U ,	u
ऊ	=	Ū ,	ū
ऋ	=	Ṛ ,	ṛ
ऌ	=	Ḷ ,	ḷ
ए	=	E ,	e
ऐ	=	AI ,	ai
ओ	=	O ,	o
औ	=	AU ,	au

Consonants

क	=	KA ,	ka
ख	=	KHA ,	kha
ग	=	GA ,	ga
घ	=	GHA ,	gha
ङ	=	Ṅ ,	ṅ
च	=	CA ,	ca
छ	=	CHA ,	cha
ज	=	JA ,	ja
झ	=	JHA ,	jha
ञ	=	Ñ ,	ñ
ट	=	ṬA ,	ṭa
ठ	=	ṬHA ,	ṭha
ड	=	ḌA ,	ḍa
ढ	=	ḌHA ,	ḍha
ण	=	ṆA ,	ṇa
त	=	TA ,	ta
थ	=	THA ,	tha
द	=	DA ,	da
ध	=	DHA ,	dha
न	=	NA ,	na
प	=	PA ,	pa
फ	=	PHA ,	pha

ब	=	BA	,	ba
भ	=	BHA	,	bha
म	=	MA	,	ma
म्	=	M	,	m
य	=	YA	,	ya
र	=	RA	,	ra
ल	=	LA	,	la
व	=	VA	,	va
श	=	ŚA	,	śa
ष	=	ṢA	,	ṣa
स	=	SA	,	sa
ह	=	HA	,	ha
क्ष	=	KṢA	,	kṣa
त्र	=	TRA	,	tra
ज्ञ	=	JÑA	,	jña
(*anusvāra*)		Ṁ	,	ṁ
ः (*visarga*)		AḤ	,	aḥ
ऽ (*avagraha*)				

ANALYSIS OF CONTENTS

CHAPTER V

Volume Three

A CRITIQUE OF INDIAN MYSTICISM

Chapter I

INDIAN MYSTICISM

Indian Mysticism, its nature, and characteristics — The Mystics *vis-a-vis* the Supreme Reality.

Indian Mysticism, Its Nature, and Characteristics :

We have completed our brief survey of the mystic life and thought of India during the last one hundred and fifty years. In the course of this survey, we have found that even today as in the past Indian mysticism has not been confined to a particular province or zone of Indian culture; nor is it based on the recognition or pursuit of a particular line of spiritual discipline. It is as wide in its external dimensions as it is profound in the depths of its intrinsic mysteries. Indian mysticism has never allowed itself in the least to be influenced by the traditional conventions of caste or creed, nor even by the moot points of intellectualism of the different philosophical schools. This discovery has a thrilling effect upon us so much so that if the mystic path is charted out for the reali-

sation of the Highest and the Greatest, it reveals the true inner spirit of the land. Indian mysticism has all along been of a unitary character, which provides us with another great proof of the fact, often repeated but rarely understood, correctly that a dynamic spirit of unity and integration has ever been the foundation of the inner structure of our culture.

Maharṣi Ramaṇa of South India rapt in his *advaita Brahmajñāna* is as good a mystic of the modern times as Śaṅkarācārya of his time. He was closely aligned with Kāṭhiyā Bābā,[1] the devoted saint of Vṛndāvana in North India or his disciple Santadāsa Bābājī of the same place. The latter was following a path of *dvaita Bhagavad-bhakti*. Here we discover that basically the systems practised and preached by them are founded upon and intimately associated with a deep conviction of the basic Unity of Truth-Consciousness. The mysticism of Prabhu Jagadbandhu, who hailed from the extreme Eastern regions of the land is also found to have had very clear conception of Self-realisation as that of Svāmījī Mahārāj in the West. The lines of approach are indeed divergent; so indeed are the experiences on the respective paths, even those on the threshold of the cherished goal. These divergences are, as it were, caused by the physical and temporal factors which could not be identical in their cases. But the Supreme Experience,

1. He was a great *yogin* and was the spiritual preceptor of Santadāsa Bābājī with whose life and teachings we have dealt in the second volume of this work.

which is ineffable and inexpressible in human language, is everywhere one and the same; so is the case with the effect of it upon the seekers in all its pervasiveness and intensity.

One and the same, indeed, but the infinite wealth of the Unique Experience admits of an infinite variety of expression. For in spite of the unity of the Supreme Experience which is essentially inner, one cannot deny an obvious pluralism in the experiences, *prima facie* differences which are due to the polarity of the standpoints.

Our facts here are the different lines of approach to the mystic experience which were planned and pursued by different individuals. Even in each line individually considered, there may be fluctuations and modifications in the modes of its advance. To say that a particular path is that of *bhakti* or of *yoga* is certainly not satisfactory. Owing to the riddling complexities in one's mental constitution, there occur complications, trials and errors in the mystic movement, which no single formula can fully cover; in some cases, divergent ways intermingle and overlap, and it is difficult to determine whether a *sādhaka* has followed a familiar course. In others, however, notwithstanding typal similarities, two courses followed by two individual seekers under the same path are found to be widely divergent.

Thus for instance, Rāmakṛṣṇa is a typical illustration of emotional mysticism as he followed *bhakti-yoga,* but he pursued and passed through the divergent modes of *Tāntrika* and *Vedāntika sādhanās* also. If

he was a *bhakta*, he was no less a *jñānin*. And in his case there is, as we may find, really a combination of both. Vijayakṛṣṇa was a *bhakta* and so was Jagadbandhu; both of them recognised the greatness of Caitanya, but their paths were not exactly similar. Vijayakṛṣṇa passed through the processes of Supreme Knowledge (*Para-jñāna*) and Supreme Love (*Parā-bhakti*), the former leading up to the latter. So it is said that from *Brahmajñāna* he was initiated into *Bhagavad-bhakti*. In his case, the meditation on the Formless (*nirākāra*) but qualified (*saguṇa*) *Brahman* was a necessary prelude to the worship of the Divine Form or *Bhagavān*, or of both the undifferentiated and the differentiated *Tattva*. The same with understandable modifications that may be found in Jagadbandhu, to whom, also, the realisation of *Brahman* (in the light of the typically *Vaiṣṇava* approach) was a lower attainment than the Supreme Realisation of the Divine Form. To Vijayakṛṣṇa God was both immanent and transcendent—immanent as *Brahman*, and transcendent as *Bhagavān*. But to Jagadbandhu, God was only transcendent, the immanence being enjoyed by *Brahman* alone, and *Brahman* in its place was *Śabda* and nothing else. Hence we find him saying that what we may realise in the world is the *Śabda* or *Nāma* and not the Divinity itself, though it is true that the Name (*nāma*) leads to the Divine.

The ontological analysis of Divine Love in the Bengal school of Vaiṣṇavaism, as attempted in the standard works of Rūpa Gosvāmin, shows that love of God in the heart of a true *Vaiṣṇava* passes through a series of progressive states, in the course

of which it proceeds from *rati* or *bhāva*, to be elevated into *prema*; then through the other successive stages it is consummated into *mahābhāva*, the supreme sentiment of devotional love and evidently the highest state which is embodied ideally in *Rādhā*, the divine consort. Vijayakṛṣṇa recognises all this. He also accepts, like the other *Vaiṣṇavas* of Bengal, that Caitanya represents a further and more advanced state of Love. He stands as the epitome of the two subsequent states which combine the elements of *Rādhā* and *Kṛṣṇa* in one. The two states (*daśās*) counted as 'eleventh' (*ekādaśa*) and 'twelfth' (*dvādaśa*), mark an advance on the ten well-known states (*daśās*) recognised by the conventional schools of Vaiṣṇavism. Jagadbandhu claims to have realised the 'thirteenth' state (*trayodaśa-daśā*). Ṭhākur Haranātha,[2] Svāmī Rāmadāsa[3], and others also follow the path of *bhakti*, but their lines too have their own individual and exclusive characteristics.

In our search for the spiritual travellers along the path of knowledge (*jñāna-mārga*), we come across Ramaṇa Maharṣi and Brahmajñā Mā,[4] both of whom

2. He was a great devotee of wide following and possessed of great spiritual powers. He was a man of realisation and worked as a great selfless worker in the cause of spiritual advancement through *bhakti*. His main area of activity was Bengal.

3. He is credited with God-vision through *bhakti*. His books, *At the Feet of God, In the Vision of God, The Divine Life*, etc., are looked upon as great treasures of devotional literature.

4. This elderly woman mystic of Tripurā, who lived in the first three decades of the present century, had her seat of

were strict and severe in their adherence to intellectual discipline; and in both we have uncompromising and unswerving pursuers of the undifferentiated unity which is *Brahman*. But as we study them we find that each of them is unique in his or her own way. They are both, it is clear, impersonalists of a high order.

Lokanātha,[5] Svāmi Pūrṇānanda, and Harinārāyaṇa, the eminent disciple of Śyāmācaraṇa Lāhirī of Vārānasī, were *yogins*; but none of them evidently followed any of the classical schools of *sādhanā* in an undiluted manner. Lokanātha became what he came to be through the practice of a unique but syncretic discipline, called by him *ajapā*; his powers, his self-knowledge, and his realisation followed as necessary corollaries from this practice, of course under the auspices of a strict life of *brahmacarya*. Harinārāyaṇa's realisation, however, proceeded from the pursuit of a different course, viz., the path laid down by his mentor and initiator, *yogin* Śyāmācaraṇa, which the

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activity at Deoghar. She was believed to have had perfect *Brahman*-realisation through the traditional path of knowledge (*jñāna-mārga*) and discrimination. An account of her life and teachings was published by Dhirendra Nath Sen in his *Brahmajñā Māyer Kathā*.

5. Lokanātha Brahmacārin (1730-1890), of the village of Bārodi, District Dacca, now in Bangladesh, was a great *yogin* with wonderful *yogic* powers. He lived, it is said, up to the age of hundred and sixty years, and was intimately associated with the great *yogin*, Svāmī Trailaṅga of Vārānasī, and others of equal eminence. He was the spiritual teacher of Brahmānanda Bhārati, the author of *Siddhajīvanī*, the life and teachings of the *yogin* Lokanātha.

latter had learnt at the feet of a *mahātmā* who lived the life of a recluse in the slope of the Himālayas. Pūrṇānanda too received his initiation from a great sage of the Himālayas, who belonged to a different order. Thus, courses which these saints followed led evidently to the same goal, though each course had its individual character. Svāmījī Mahārāj too was a *yogin*, but his path was unique. From the above multiplicity it must not be understood, however, that no common bonds and features can be found in all these different paths of discipline. As a matter of fact, undoubtedly there are several points of contact and overlapping. But what is worth noting is the fact that each has its own sphere of emphasis.

In the foregoing pages we have always tried to emphasise and highlight the spirit of synthesis, absorption, and integration which the progress of mystic thought and *sādhanā* in our land has always shown. In so doing we have also been careful to note the points at variance on the paths, along which the goal of the mystic *sādhanā* has been attempted by aspirants. Considerations of space and the steadily swelling bulk of the book forced us to desist from taking up many other mystics, some of whom have been referred to in the preceding paragraphs, but not brought under detailed examination in the body of this work. But those whom we have selected for such examination are representative enough of the apparent diversities and differences characterising the paths and methods adopted by the mystics of our land. They do constitute an important and significant cross-section

of Indian mysticism; and the study of their lives and attainments will, we hope, help the reader in getting at the roots of Indian mysticism and in relating it with the ancient spiritual heritage of Indian civilisation. In the section which immediately follows we propose to point out the phases of mystical *sādhanā*, as evidenced in the lives of the great mystics, and here again to highlight the element of distinctiveness which marks each particular path, even though finally it may merge in the common goal.

The Mystics vis-a'-vis the Supreme Reality :

Although the foregoing chapters represent only some aspects of a limited number of phases of the history of contemporary mysticism in India, there is no doubt that it furnishes even in its present form an extensive and potential field for close study and critical examination. The field is awfully vast and complex. In the present work, in spite of its overawing nature, we have tried to do our best to make our study as representative as possible. Yet, we are afraid, we have been constrained to leave out very important elements and aspects of mystical life and consciousness from our scope. Yet from what we have gathered we can glean sufficient materials for a fruitful contrastive and comparative survey.

In regard to the conception of the Supreme Reality, for instance, we come across diverse viewpoints. While the Maharṣi is a firm advocate of *nirguṇa*

Brahman realisable in what he calls the *nirvikalpa samādhi* of the *sahaja* type, we find others who are inclined to favour either an exclusive *saguṇa Brahman* or a *Brahman* of the mixed type. We also come across such estimates of the Highest Reality, say, the view that the Highest Reality is beyond both *saguṇa* and *nirguṇa*. Sādhu Sundar Singh, with his leavening of Christian piety, is evidently disposed to reject the extreme *nirguṇa* conception as inconsistent with what he conceives to be the true spiritual life founded upon faith, devotion, and prayer.

Rāmakṛṣṇa finds no distinction in Reality between the *saguṇa* and the *nirguṇa* aspects, in so far as he finds the essence of both the aspects in his picture of the Reality. He considers the *nirguṇa Brahman* from the intellectual point of view as the transcendent counterpart of the Supreme Principle, with which the activities of cosmic life are associated. He has made it clear, however, that the Reality being one and the same, the differentiation of its aspects is intended simply to meet the demands of the seeker's viewpoint. It may be interesting to observe that he has made a subtle suggestion of the possibility of a type of mystic experience in which the elements of *jñāna* and *bhakti*, associated with the two aspects mentioned above, are integrated in the experience of *Vijñāna*.

We find interesting parallels of this in two other mystics. Svāmījī Mahārāj thinks that the Supreme Reality is neither *saguṇa* nor even *nirguṇa*, but is beyond both. Vāmā Kṣepā appears to be of

the view that this Reality is to be identified with the Universal Mother, in the sense that its essential divinity is released through love and solicitude which characterise a mother's heart. It is to be understood, however, that this conception of the material manifestation of the Reality is not based upon the personal principle of the *saguṇa* type in the sense in which the word is usually understood.

Santadāsa and Vijayakṛṣṇa are more comprehensive in this outlook, for each of them recognises all the prominent phases and aspects of the Divine Principle. Although the terminology and individual approach of these two mystics differ, it is obvious that they recognise and appreciate the need of different seekers standing on different levels of consciousness. Santadāsa is avowedly an upholder, though in his own way, of the *bhedābheda* theory advocated by Nimbārka; but Vijayakṛṣṇa, in his sphere of *sādhanā*, has no such modal and formal predilections in favour of or against any particular esoteric path. Although he was an intense admirer of Caitanya, and was in fact a direct descendant of the latter's much-revered fellow-worker and fellow-missionary, Advaita Mahāprabhu, he did not commit himself to any hard and fast philosophical doctrine. His conception of *Brahman*, *Ātman*, and *Bhagavān* had its basis in a statement in *Śrīmad Bhāgavata* interpreted by Jīva Gosvāmin in his tracts. Vijayakṛṣṇa had his personal experiences of the Ultimate Reality, and he passed through all the stages leading to the final illumination. The experiences of *Brahman, Ātman,* and *Bhagavān,* in a sense as we have seen, are graded in

character, so that for a seeker of integral realisation like Vijayakṛṣṇa it was necessary to have a vision of Supreme Unity, followed by a realisation of that Unity invested with powers.

In spite of all this, the supreme mystic experience, in Vijayakṛṣṇa's view, was not that of Light (*jñāna*) or Power (*yoga*), but of Love (*prema-bhakti*). The highest fulfilment, therefore, as we find him saying, consists in Divine Love. Santadāsa on his part, however, emphasises the simultaneous development of different spiritual modes (*vṛttis*) along different lines. Vijayakṛṣṇa also does not evidently contemplate a single state of the soul in which the vision of *Brahman* (*Brahmadarśana*), the vision of *Paramātman* (*yoga*), and the realisation of *Bhagavān* represent the different aspects of one and the same experience. Vijayakṛṣṇa's broad and liberal outlook is an example in this regard. The records go to show that the catholicity of his temperament, which deeply coloured his own spiritual life and his teachings, was unbounded. He could establish a perfect rapport between the different spiritual paths of *karma*, *jñāna*, *yoga*, and *bhakti*, the fusion from which his spiritual path assumed a clarity and direction of its own.

Thus, instead of laying any unreasonable ban on *jñāna*, Vijayakṛṣṇa insisted that for a proper appreciation of *bhakti* and Eternal Sport (*līlā*), it was necessary for the soul to purge and purify itself by its experience of unification with *Brahman*. Thus we find him making the point clear that the soul need not be afraid of this unification, as it is an essential prerequisite in the path of the highest spiritual pro-

gress. Unification, however, does not imply, Vijaya-kṛṣṇa hastens to add, the loss of the soul, but only its perfection as *Brahman*, while it continues to retain its distinctive character. Through the above process of purification, the soul emerges as a liberated monad, free from the shackles of *māyā*, and enters into voluntary communion with *Bhagavān*, and participates in His Eternal Sport (*nitya-līlā*).

Vijayakṛṣṇa recognises a definite gradation in spiritual experience, so that from his point of view, in a successive manner, the lower experience is superseded by the higher one. It also implies that the highest experience, though unique in character, is yet enriched by the successive experiences of the lower levels. This does not mean, however, that any of these types of experience cannot, in his opinion, be recognised as self-sufficient. As a matter of fact, each experience is complete in itself and need not suggest another experience preceding or succeeding it. If the standpoints are unrelated, and if there is no possibility of mental transition from one standpoint to another, the rigidity of an experience and its exclusive absolutism cannot be gainsaid. But, as Vijayakṛṣṇa is a believer in spiritual evolution, presupposing a passage of the soul from the plane of *jñāna* to that of *yoga*, and from that of *yoga* to the transcendent plane of *bhākti*, he is what we see him: a staunch supporter of the gradations in higher spiritual experiences.[6]

6. To make the perspective more clear we propose to give here an example of the contrasted attitude of rigidity. In *Caitanya Caritāmṛta*, the author Kṛṣṇadāsa Kavirāja makes *bhakti*

In his view, therefore, the three experiences do not appear to be simultaneous.

But a different note is struck by Santadāsa, according to whom simultaneity is not precluded, especially in light of the fact that his metaphysical position (*bhedābheda*) finds a synthesis between mutually contradictory moments. In this connection the position of Ānandamayī appears to be the most rational and illuminative, for she holds that the Supreme Reality, being of a free and unlimited nature, being static, dynamic, statico-dynamic, and transcendent, at one and the same time, the Supreme Experience also, in so far as it lends itself to intellectual presentation through language, is of a similar character. The Mother never commits herself to a definite point of view to the exclusion of others, nor does she repudiate any experience as foreign or alien. In her view the Supreme Experience, ineffable as it is, is not, truly speaking, expressible. If it has ever to be expressed, it is free to take upon itself

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the exclusive *summum bonum* of life, holding that *bhakti* alone is the true path. He rejects the claim of *jñāna* in so far as it leads to the sense of identity between the soul and God, and hence should not be considered as path at all. He goes even further. He warns all *bhaktas* to be on guard against *jñāna*, implying that once the mind is obsessed with the lure of knowledge, it becomes incapable of tasting and enjoying the nectar of Divine Love. The author's idea behind this can be nothing but this — that if through knowledge the basic difference between the soul and God, as between lover and beloved, is abolished, there will remain no scope for the culture of *bhakti* and for the realisation of *Bhagavān* by its means.

any form that the mind, by virtue of its character and qualification, may choose to give to it. Her attitude may be inferred from a reference to what is called 'the fullest and most satisfactory' (*pūrṇa samādhāna*), on which we have quoted a passage earlier to illustrate the point.

There is evidently no doubt that the Supreme Reality, in all individual cases of the mystic path and pursuit of *sādhanā*, is conceived to be the highest truth accessible to man. It is also clear that the Supreme has always been conceived as endowed with an infinite number of gracious qualities and powers. That is why the name Supreme is given. It is immutable and yet always in a flux. It is one with the world which it permeates at every point, and is beyond worldly conditions. It is one and yet multiple. It is accessible to *jñāna* or *karma* or *bhakti* or *yoga*; and yet in its essential nature, it is not subjected to any means other than its own grace.

An important question presents itself in connection with the conception of Supreme Reality. It turns on the possibility (or otherwise) of a continued progress of the soul after Supreme Realisation has taken place. From the mystics we get different answers to this question. Vijayakṛṣṇa for instance, believes in the doctrine of progression, as he personally experienced it in his own spiritual life. His *sādhanā* began with the intuition of *Brahman* but continued thereafter till he attained the inestimable bliss of Divine Union during the period of his realisation of *Bhagavān*. A further transition from the state of *Bhagavān* to a

still higher state is not, in his opinion, considered to be possible. In this particular instance, it must be observed, the progression is not from the unreal to the real but from the less real to the more real.

Svāmījī Mahārāj, who may be regarded as the representative in our times of the *Sant* tradition of Medieval India, also admits of progression in a sense; because, though to him the attainment of *Satyaloka* represents true realisation (as it implies transcendence of the defilements of mind and matter), an ascension from *Satyaloka* itself into the highest plane of the Supreme Divine is also possible. While to Vijayakṛṣṇa the progress marks a qualitative change in the stages of experience in so far as *jñāna* is superseded by *yoga* or *bhakti*, there is no evidence or argument for or against any such change in Svāmījī Mahārāj. Nevertheless it may be assumed that even to him sublimation of experience is a fact.

The Maharṣi, however, sets forth the ideal of *jīvanmukti* as corresponding to the state of *sahaja nirvikalpa*. Even in his case, the realisation does not seem to put a dead stop to further spiritual perfection. There exists an explicit statement in the *Ramaṇa Gītā* to the effect that the status of a *jīvanmukta* changes and evolves in the course of time as far as its relation with the outer world is concerned. Greater spiritual advancement is assured even to the *jīvanmukta*, unless however his life is cut short by death. This evolution, however, should not be regarded as a change brought about in the soul in its essence. On the other hand, whatever change

takes place is in relation to the body. In the scheme of the Maharṣi, the ordinary soul is not capable of getting rid of the chains imposed by *prārabdha karma* which brought into being its present bodily existence, but there are extraordinary souls who can rise above the laws of nature and can have full control over the forces of the *prārabdha*. Jagadbandhu's philosophy, pursuing a path completely different from that of the Maharṣi, also makes provision for a progressive perfection in the Divine Hierarchy. Thus we see him developing a spiritual system, in which different degrees of Reality in the different manifestations of the Divine are clearly assumed. In Rāmakṛṣṇa the problem does not get an adequate consideration worthy of its importance, but one may be permitted to regard his conception of *vijñāna* as an indirect process of highlighting the same. It being, as it is, an extension of the principle of *jñāna* into *vijñāna*, it is a recognition of the truth of what has been said above.

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CHAPTER II

SPIRITUAL REALISATION AND MYSTIC EXPERIENCE

Spiritual Realisation and the Inner Power — The Mystics and the varieties of Mystic Experience.

Spiritual Realisation and the Inner Power (*Kuṇḍalinī-Śakti*) :

Comparisons are usually childish, odious, and ungraceful in any serious enquiry, especially in matters relating to spiritual realisations and methods. Any comparison between one mystic and another is not merely uncalled for but rather risky. Yet the comparative method can be pursued creatively without tilting the scale in favour of one in order to show another in a lesser light. Comparisons pursued in this way aim at nothing else but a better understanding of the subject of enquiry outlined in the correct perspective. The comparisons which we have made in the present context are thus an aid to understand the different positions better. With this method we can reach the pith of the matter in regard to Indian Mysticism and skim, as it were, the apparent

symptoms and manifestations of it, to bring before the reader the cream of it.

The nature of Supreme-realisation that is expressible in human language, differs from individual to individual, although it may be in all cases a complete participation and involvement of the individual in the experiencing of the bliss and ineffable peace. This being so, the methods which lead to such realisations can hardly be expected to be uniform. A close analysis of the details of the spiritual paths pursued by the different mystics of the world helps one discover the fact that, in the midst of apparent similarities and uniformities, there exist irreducible elements of individual traits. In some cases the individual stamp is determined by congenital conditions, including divergent cultural and moral heritages; while in others it is the outcome of the different objective formulations, consistent with the peculiar psychological attitudes in the different mystics.

The governing psychological mood of the mystic, while on the way towards his goal, gives a *sui generis* quality to the path followed by him. The dominant mood in Vijayakṛṣṇa, Rāmakṛṣṇa, Jagadbandhu, and even in Vāmā Kṣepā was certainly one of devotion, and similar was the case with Sundar Singh. But the shades of difference and diversity among them, caused by the fusion of the dominant mood with other principal or subsidiary moods, are perceptibly deep. The concept of knowledge as held by the Maharṣi, for instance, cannot but be distinguished from the concept of the same as formulated by the

saint of Dakṣineśvara, and both from the quiet Universal Gnosis (*mahājñāna*) advocated by Ānandamayī.

In the midst of all these, some important and interesting discoveries may be made. For example, we may see how different paths, apparently starting from divergent points, may lead to the same goal; and contrarily, how the same path, apparently an identical one, leads to a realisation which is not the same in all the cases. It is all very riddling. But what we must realise is that in a mystic pursuit of the Ultimate Reality, everything depends on the elements of value in the psychic personality of the mystic, its peculiar make up; and, last but not the least, the peculiar character of the influx of Divine Grace, without which no mystic, as per their own confessions on the point, can gain even a fraction of the yearned-for fulfilment.

A question may arise as to whether the awakening of *kuṇḍalinī*, the latent and dormant store of the spiritual energy in a man, should be considered a necessary step on the path of spiritual realisation; and if so, whether it is possible to recognise traces of this awakening in all the mystics under consideration. The term *kuṇḍalinī*, in the sense of the dormant spiritual power, certainly does not say much by itself. The nature of its awakening is not uniform. There are, as we see, different degrees of its awakening. What is considered as awakening in respect of a particular mystic and his experience may or may not be regarded as such in another. In consequence of this,

the highest awakening from a particular viewpoint falls far short of the requirements of a standard.

It may, however, be noted that we may speak of spiritual life in the sense in which the six traditional Indian philosophical systems explain it from their individual points of view. The ideal of *mokṣa* or *apavarga* enunciated by these systems does not keep in view the necessity of the awakening of the dynamic spiritual power. The term *kuṇḍalinī* itself is unknown to the six orthodox systems. The aim of all these systems, excepting *Vedānta*, is to secure for the soul a permanent relief from misery and pain incidental to it, owing to its association with the physical body. And even in *Vedānta*, the objective is only a step further, viz., realisation of the eternally blissful character of the Self from which elements of sorrow have been permanently eliminated. The ideal which these systems have kept in view does not necessitate for its realisation the functioning of *kuṇḍalinī*. What is needed is nothing but the recognition of the eternal, self-luminous, and blissful character of the Self, preceded by a keen sense of the misery of the world.

Such being the *beau ideal*, we can very well realise that there is no utility for the awakening and vigorous activity of the coiled-up serpentine power in man, *i.e.*, the *kuṇḍalinī-śakti*. Assuming that even a slight spiritual awakening results from an activity of this power, we may, however, presume that even though the term *kuṇḍalinī* is not used, its existence and effectiveness are tacitly recognised in the traditional systems. But if the entire sweep of the signi-

ficance of the term is retained, a sense in which the *kuṇḍalinī* stands for the divine power latent in man, we are constrained to admit that in none of the six traditional schools of Indian philosophical thought is there any mention of this energy, and we cannot speak of their acceptance of it. But in the ideas governing the function of this power we do find some common ground between it and the basic postulates of the philosophical schools. The main idea behind the *kuṇḍalinī* itself does shed a lot of light on this; and it is told that the aim of the *kuṇḍalinī* is not simply to liberate the soul from its association with *māyā*, but to transform *māyā* as well as the human soul in such a manner that the soul may be invested with divine potency to have a full control over the forces of Nature.

Rāmakṛṣṇa refers to the awakening of the forces of *kuṇḍalinī* within him, during his *Tāntrika-sādhanā*; but it is well-nigh impossible to ascertain what exact sense is to be attached to his words in this connection. We have it on record that his first vision of the Divine Mother, early in his life, was not in consequence of this awakening, even though the vision proved that the leaven of spirituality was already at work within him. Vāmā Kṣepā also refers to *kuṇḍalinī*, and had evidently a first hand knowledge of its secrets and firm faith in its contribution to the process of spiritualisation. As details are unknown, and seen from such a long distance of time, it is not possible for us to attempt a comparative study between these two great mystics regarding how they

stood in respect of their dependence, or otherwise, on the awakening of the *kuṇḍalinī*.

The position is not very clear even in respect of those who acknowledge and account for the emergence of this energy within them. For example, the use of the qualifying epithets, such as *adhaḥ* (lower), *madhya* (middle or intermediate), and *ūrdha* (upper), in their reference to *kuṇḍalinī*, shows unmistakably that there are differences in the minds of the *sādhakas* themselves regarding the precise significance of the term and the function of the power stored in it.

Svāmījī Mahārāj speaks highly of the current of spiritual sound flowing through the human system, which is made accessible to man through certain specific methods. It goes without saying that this current is evidently an outcome of *kuṇḍalinī*, though the term as such is not mentioned by him. The sound-current as Svāmījī Mahārāj states, seems to emanate from a particular centre in the inner frame and then proceed in the direction of the Supreme Reality, finally revealing it to the seeker. The recognition of this sound as an essential and indubitable principle of spiritual guidance is in strict conformity with the acceptance of *kuṇḍalinī* as the source of spiritual power. All mystics, assuming that they have fixed a steady gaze upon the ineffable communion with the Divine Reality, must be credited with the awakening of this dormant power, even if none of them refers to it in any plain and unmistakable language.

The Mystics and the Varieties of Mystic Experience :

While studying the diverse methods of approach in regard to the seeker's quest for the Supreme Experience, we are reminded of what distinguished scholars of Indian and Western mysticism have described as *The Two Ways*.[1] *The Two Ways* thus referred to are explained as the *Inward Way* and the *Way of Unity*.[2] Introspection and unification characterise respectively the mystic attitude in the two ways mentioned above. A detailed analysis and exposition of the two ways, as done in the books of celebrated Western scholars, is not quite called for in this place but it does clearly appear that the two ways mentioned above, inspite of their apparent diversities, have salient points of agreement.

Introspection accompanied by a progressive withdrawal of the mind from all outer fields into the inner regions, leads the mind ultimately to the centre of our being. Only absolute concentration of the mind can lead it to the realisation of this centre. Such concentration represents a state of mental equipoise and purity, free from all taints and disturbances caused by the action of forces working from outside. The

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1. For more information on this topic, the reader is referred to two classical works on religious experience : James, William : *Varieties of Religious Experience*; Otto, Rudolf : *The Idea of the Holy*.

2. Otto, Rudolf : *Mysticism East and West*, pp. 38-69, N. Y., 1957.

stability of mind and its purification mark certainly a great advance in spiritual discipline. But it does not mean any positive and definite acquisition of the higher spiritual wealth.

What is really needed as a *sine qua non* adjunct in this regard is the light of the spiritual illumination, descending on the tranquil mind, rendered pure through freedom from external disturbances. The great mystics of India have never attached any value to mental concentration except as a means to the vision of the Self. The inward movement of the mind is rewarded by an upsurge of intuitive activity welling up from within or by the descent of illuminating Grace from above. The first alternative is usually true in regard to those whose mental attitude is marked by critical discernment, indifference to external stimuli and a comparative freedom from emotions. But to a mind in which the element of faith dominates reason, and the temperament is emotional, the second alternative is the only possibility. The difference between the two alternatives, however, melts away when the Light of Self dawns on the soul.

The second path, that of unification, is only apparently different from the other, but contains within itself a series of intermediate landmarks. In the final stage of this path the reward which awaits the seeker is the realisation of the unity of the ultimate existence. The different stages leading to progressive unification are the seeker's confrontation with many successive layers on the supreme unity. These layers are im-

posed by an externalised mind in proportion to its continued movements in the direction of external reality.

When we posit the two paths so as to highlight either of them in the background of the other, what appears is that, though the lines of approach differ in between them, the principles involved are the same in both the cases. As a matter of fact, the Self realised through Self-knowledge (*ātmajñāna*) at the end of tearing the mind away from the outward world, is the same as the Self to which one rises after the process of unification has been completed. There being One Universal Self, the two ways lead to the same realisation, in the final analysis. In the path of unification, unity is discovered in multiplicity. It is a relative unity in the beginning, and holds within itself seeds of differentiation. But in the last resort one comes through the purest intuition, in direct touch with the Absolute Unity or the Supreme One. The process is really one of abstraction and continued generalisation. The inward way, however, represents a different process, in which multiplicity disappears more and more in proportion to the continuity of inward movement — a movement which terminates in a vision of the Unitive Self.

In this connection it may be of some interest and value to lay emphasis on certain features of the mystic path to which reference has been made in Indian literature from time to time, and which will help clarify many obscure issues relating to practical mysticism in this country. To choose a mystic from those who

have been considered in the earlier pages of this work, we find that the path followed by Vijayakṛṣṇa is evidently distinguished from the paths of Rāmakṛṣṇa and other mystics. Vijayakṛṣṇa's path represents spiritual progression towards perfection, which is conceived as the realisation of the Universal Being permeating, while giving life to the innumerable diversities inherent in nature. It is a bond of unity so comprehensive and intense that the apparently insurmountable difference of subject and object implied in all thought and predication is also obliterated in it. And yet this must not be interpreted as a logical abstraction. It is a reality at which the discriminative process of the mind arrives after its final purification and illumination. Once established in this path, it appears that the featureless Unity envisaged in this stage holds within it infinite powers identical in essence with itself. It is then felt that the human soul, radiantly and serenely established as identical with the Universal Being, does represent an aspect of it, bearing in this way an eternal relation with it.

In consequence of this, the human soul participates consciously, according to the degree of its perfection, in the powers of the Universal Self of which it is an inalienable part. The stage of unification is, therefore, followed by one of gradual unfolding and manifestation of power latent in the one Supreme Being. This is indeed a stage of spiritual evolution and development of the Self after its liberation from the illusory world of *māyā*. The progressive unfolding which is directed towards the attainment of perfection

within, culminates in the highest realisation, in which the inner perfection is spontaneously followed by a harmonious evolution in external nature—so much so that the distinction between the inner and the outer is eternally effaced in the process of the realisation of the ineffable peace, joy, and beauty. The final state is one of absolute transcendence of spirit over matter, with all the limitations incidental to the latter.

Vijayakṛṣṇa's ideal, as we see it, represents the realised unity of *Brahman* as the springboard for further quest of the Divine. The method, as elaborated by him, it appears, falls neither under the category of introspection nor under that of unification mentioned above. According to Vijayakṛṣṇa the human soul as well as the Divine Master, in their final manifestation, are supposed to have an eternal form of a supra-material nature, the essential attribute of which is self-luminous bliss. Explaining this, Vijayakṛṣṇa points out that this formless 'form' is real and nothing but real, because the Eternal Divine Sport (*nitya-līlā*) can hardly have any significance in an absolutely formless atmosphere of void or blank abstraction. The human or the divine body, referred to above, does not evidently imply a sensuous conception. It is only the imagery of expression which appears to be sensuous.

Rāmakṛṣṇa, however, does not seem to have followed exactly the aforesaid path. In his view the Universal Divine is really indefinable by nature, so that the three distinct aspects pointed out by Vijayakṛṣṇa as realisable in succession, are really co-existing and co-extensive with the Divine Essence.

It is not, therefore, as Rāmakṛṣṇa says, necessary to perfect oneself in one stage in order to be able to have a grasp and mastery of the succeeding ones. The manifestation of a particular divine aspect depends, according to Rāmakṛṣṇa, on the acquired credit and qualification of the aspiring soul.

Regarding the relative values in respect of the ideal of realisation, the traditional schools of Indian metaphysics by and large say that the qualified or determinate *Brahman*, as a rule, represents a lower stage of realisation than the formless and qualityless or indeterminate *Brahman*, which is elaborated with great logical force in the Vedānta. But what strikes one in Rāmakṛṣṇa, and what in a sense is unique in him, is his insistence on the co-extensive character of the two aspects of the *Brahman*, so that his position differs from that of the Vedāntist in the conviction that the qualified *Brahman*, though accessible to the lower aspirant, is not necessarily lower in status.

Likewise, being a consistent upholder of both *bhakti* and *jñāna,* Rāmakṛṣṇa advocates a harmonious adjustment of consciousness (*cit*) and bliss (*ānanda*) in the state of Supreme Realisation. It is for this reason that even after the realisation of the highest unity with the Divine, he, we are told, wept and wailed like a child before the Divine Mother, evidently for a greater realisation which he yearned for. The secret of this great fact was explained by him when he said that as *jñāna* follows *ajñāna*, in the same manner, in exceptional cases, it is the consummated state of *vijñāna* which follows *jñāna*. By *jñāna* he meant

evidently the blessed state in which the soul is merged in God, through a process of negation. This state, as the Vedānta says, is the last and highest state attainable by a human being. But Rāmakṛṣṇa's unique spiritualisation revealed to him that there was a higher state beyond *jñāna,* viz., the state of *Vijñāna,* in which the element of *bhakti* with all its unparalleled powers and potentialities suffuses the heart of the seeker and sublimates his realisation of the Supreme Unity with an unspeakable intensity. We shall not be far from the truth if we say that the successive stages or states of *jñāna* and *Vijñāna* are analogous, to a certain extent, to those of *fanā* and *baqā* in the mystic terminology of the *Ṣūfīs.*

Looked at in this way, Rāmakṛṣṇa's *vijñāna* might in a sense correspond to Vijayakṛṣṇa's third stage of *bhakti* which the latter describes under the term *bhagavadanubhava.* But they are actually not alike. The state of *vijñāna,* as Rāmakṛṣṇa means, follows that of *jñāna* and evidently presupposes the condition of *jīvanmukti.* We have, however, no evidence to show that Rāmakṛṣṇa believed in anything like the supranatural existence of the consummated seeker's soul, in which the soul enjoys an eternal life on an eternal plane in company with the Divine. But Vijayakṛṣṇa undeniably had a strong faith in this and was, in this regard, evidently under the strong influence of the traditional Vaiṣṇava theology.

Jagadbandhu's conception of Reality does not betray much common ground with that of Rāmakṛṣṇa. But on the other hand, a careful analysis of his meta-

physical position does reveal some points of contact with the philosophy of Vijayakṛṣṇa, though it must be admitted that between them the points of divergence are also there and cannot be ignored. We have already stressed the point that the ideas of *Brahman*, *Paramātman*, and *Bhagavān*, which have their origin in the *Bhāgavata* (and were made the subject-matter and guiding principle of an elaborate system of the metaphysical speculation in the Bengal Vaiṣṇava school, especially in the hands of the great Vaiṣṇava teachers like Jīva Gosvāmin and Kṛṣṇadāsa Kavirāja), furnish the basis of Jagadbandhu's mystical philosophy.

Jagadbandhu did not attach, as we have seen, any great importance to the ideal of salvation recognised by the votaries of the path of knowledge among the advocates of Vedic culture. Jagadbandhu's *summum bonum* is a complete absorption in *Para Brahman*, which in Jagadbandhu's speculations is identified with *Paramātman*. To him there is no doubt that the final resort for the human soul in nature is *Paramātman* or *Para Brahman*. The entire cycle of the cosmic dynamism, as illustrated in the periodic absorption and emergence, is centred in this aspect of Reality. During the great Cosmic Night (*mahāpralaya*), *Paramātman*, by Himself being the Creator of the universe, disappears altogether. Eternal bliss, thus, according to Jagadbandhu, can never result from a loving adoration of an ideal which, however exalted, is subject to destruction. *Paramātman*, which represents a higher state of realisation than *Brahman*, marks the boundary of the Kingdom of Nature.

But the story does not end there. The world systems being infinite in number, *Paramātman* too is multiple in form, each form presiding over a particular world order. The Supreme Divine is, therefore, neither *Brahman* nor *Paramātman*, but *Bhagavān* Himself, embodied in the supreme form of *Śrī Kṛṣṇa*, whose position is unique. *Śrī Kṛṣṇa* is transcendent; whereas *Brahman* and *Paramātman* are in a sense immanent. Hence Jagadbandhu affirms that the experience of love, intense and universal in character, is possible only on the supreme level of divine consciousness identified with *Śrī Kṛṣṇa*.

From what has been said above, it is clear that, in respect of all the saints considered in the preceding pages, neither mystic experience nor the object of this experience is to be considered as one of an absolutely exclusive or unique character. Yet we cannot but admit the fact that the rich variety of forms, with which we become familiar in the course of our studies, reveals that every individual case of mystic realisation stands on its own footing and does not usually lend itself to a uniform treatment. To the few examples given above, we may add the teachings of Santadāsa, which serve to confirm our conclusion. He too speaks of a progressive course of realisation, in which one state is followed by another until we reach a plane where language fails us and symbols vanish.

The Supreme Reality is revealed to the gaze of the mystic on the path, first as Cosmic Universal Self (*virāṭ puruṣa*), and subsequently as Hyper-

Cosmic Great Self, permeating the universal void, in the midst of which the cosmic systems look like tiny sparks in the infinite sky (*mahākāśa*). This Self is named by Santadasa *mahat-puruṣa*. This in turn is superseded by the Transcendent Self shining beyond the great void and poised in its own ineffable perfection. Santadāsa calls this Self by the name of *Purāṇa-puruṣa* or *Para Brahman*. It goes without saying that the experience is graded and successive, and that the three selves referred to by him represent three gradual and evolutionary stages of realisation, rather than three phases of one and the same Truth.

In Svāmījī Mahārāj's speculations, also, we mark this emphasis on the graded character of mystic experience, so that from *Nirañjana* and *Jyoti* in the sphere of *sahasrāra* (the lesser states) to the Supreme Height of the Great *Rādhāsvāmī*, there is a regular hierarchy in the Divine Being; though Svāmījī Mahārāj makes the further elaboration that Divinity in the truest sense of the term begins to manifest itself only after the *mahāśūnya* hasbeen crossed and the plane of Truth-consciousness (*Satyaloka*) has been reached.

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Chapter III

THE DIFFERENT PHASES OF MYSTIC EXPERIENCE

The Mystics' different views on *Jñāna*, *Bhakti*, and *Vijñana*—The Mystics and the *Yoga*—The Mystics on *Yoga* and *Samādhi.*

The Mystics' Different Views on Jñāna, Bhakti, and Vijñāna :

There is a long-standing and widespread controversy among Indian thinkers as to the relative importance of *bhakti* and *jñāna*, in regard to their merits as the means of Self-realisation. Those who follow the path of *bhakti* are naturally and firmly inclined to the view that *bhakti* is the immediate antecedent to *mukti* while the followers of the *jñāna-mārga* are similarly inclined to think that *jñāna* is the only way to *mokṣa*, In the former path, *jñāna* is, as is to be expected, given a subordinate place, and by some schools it is practically ignored. In the path of knowledge, similarly, *bhakti* plays a secondary role. But, as we see, there are other paths of a more or less syncretic

type, which cannot claim to be exclusively or predominantly of one type or the other. With them, however, the position is slightly different.

Among the mystics also we mark similar differences in outlook. Rāmakṛṣṇa lays great emphasis upon *bhakti*, saying that in the present age, with its great limitations and the general tendency of the weakening spiritual energies of man, the way of *bhakti* is the only one likely to suit all. In his own spiritual iife he practised different forms of *sādhanā*, but in his pursuit of each form, the significant leavening came from the element of *bhakti*, which naturally predominated. He attained the highest state of *yoga*, viz., the state of *nirvikalpa samādhi*, perfect illumination and pure, simple, and serene *bhakti*. The conclusion from this is inevitable, that due to this very fact, it was possible for him to retain his ego and mind, as well as his body, even after *nirvikalpa samādhi*, the spiritual current released by which normally proves too strong for the physical frame and the mental faculties. Had this element been wanting, it is very likely that his *nirvikalpa samādhi* would have been equivalent (to borrow the expressive terms from *Ṣūfī* mysticism to) *fanā* rather that to *baqā*. In other words, he would not have attained the state of the highest excellence of Godhead (*Īśvarakoṭī*) if *bhakti* had not led him on. The greatest advantage in the path of *bhakti* lies in the fact that along this path the special Grace of the Divine, flowing in an unending stream, is available to the aspirant, resolving and removing all difficulties and hindrances from his path.

Vijayakṛṣṇa also was undeniably a great *bhakta*. We have had occasion already to describe his basic conception of the interrelation of *jñāna*, *yoga*, and *bhakti*, which highlights the fact that according to him true *bhakti* can come only after true *jñāna*. By *jñāna* he means the supreme sense of unification with *Brahman*. This corresponds, to a great extent, to the *nirvikalpa* state according to Rāmakṛṣṇa. Similarly the stage of *bhakti* according to Vijayakṛṣṇa bears a close resemblance to the stage of *vijñāna* according to Rāmakṛṣṇa. In both the stages, Rāmakṛṣṇa and Vijayakṛṣṇa visualise the certainty of a concrete form of God. To Vijayakṛṣṇa, *Brahmajñāna* is a necessary precondition for and prelude to pure *bhakti*. *Bhakti* without such *jñāna* would be, he affirms, a travesty of the term. Vijayakṛṣṇa's *bhakti* is not merely a means, but also the end in itself, and does not lead to any further result. Similar is the conception of Rāmakṛṣṇa's *vijñāna*. From the standpoint of Vijayakṛṣṇa, the *yogin* transformed into a *bhakta*, after the attainment of *Brahmajñāna*, truly represents the state of *jīvanmukta*.

Rāmakṛṣṇa's views, at least fundamentally, are similar to the one mentioned above. The common grounds are wider still. For example, Vijayakṛṣṇa insists on a supra-natural body and mind for the *bhakta*, and Rāmakṛṣṇa too envisages a pure and transformed body and mind for one who is endowed with *vijñāna*. Interesting parallels could also be traced between the former and the path advocated by Ramaṇa Maharṣi. Ramaṇa Maharṣi has his own conception of *bhakti* and its relation to *jñāna*, though essentially he is a

jñāna-mārgī, a mystic pursuing the path of *jñāna*. To him *bhakti* is possible towards a personal or an impersonal God, to a Being separate from the devotee, or to the Self of the devotee himself.

To the Maharṣi, mental recitation of prayer or *japa*, to which concentration of the mind is sufficiently advanced and an undisturbed silence is established, is synonymous with *bhakti*. Pointing out his preferences, the Maharṣi says that the worship of God as identical with one's own Self, rather than as a distinct entity, is the most desirable. Naturally the right form of *bhakti* is that devotion which implies the greatest abstraction and transcendence of the three elements involved (*tripuṭī*) in every conceptual process of thinking. It is thus clear that Maharṣi's concept of *bhakti*, notwithstanding its unfolding of some common grounds, does veer away from Vijayakṛṣṇa's concept of *bhakti* and Rāmakṛṣṇa's *vijñāna*. The Maharṣi's stand is basically monistic. Naturally his stress is upon *advaita bhakti*. But both Vijayakṛṣṇa and Rāmakṛṣṇa in their speculations relating to *bhakti* and *vijñāna*, respectively, do not certainly pursue the monistic path. Their methods of *sādhanā* and realisations do not show any monistic predilection. Yet in both of them there is a fundamental affirmation of the faith in the unity of Being. The possible confusion in this regard may be removed if we can see the fact that the Maharṣi's concept of *bhakti* is essentially abstract and is practically identified with *jñāna*, while that of Rāmakṛṣṇa and Vijayakṛṣṇa it is definitely concrete in its expression.

The Mystics and the Yoga :

Those who have not attempted any serious study of *yoga* nor carefully examined the lives of the great *yogins,* may suppose that the preliminary practices, *i.e.*, the initial steps which lead to *yoga,* are all of one and the same type. But the fact is not so. There are different forms of *yoga,* and each form has its own rationale and practical efficacy. We have described some of these forms in the earlier chapters. In the course of our review of the mystical life of the saints, the fact which has deeply impressed us is that, besides the traditional and well-known methods referred to in the philosophical and metaphysical literature of our land, there are other methods actually followed in their spiritual lives by some of the *yogins* whom we have considered. In passing, we propose to examine some of these novelties.

To Vijayakṛṣṇa, *yoga* represents a state after *Brahma-jñāna,* a state in which the individual soul realises itself as an organic part of the World-Soul and endowed, according to the degree of its evolution, with the powers of the World-Soul. The path, as Vijayakṛṣṇa sees, which leads to this state of union is the awakening of *kuṇḍalinī* and its upward movement through the psycho-spiritual centres in the body. The awakening is usually effected by the grace of the *guru,* which effectively supplements the personal efforts of the aspirant. *Yoga* founded exclusively upon *Brahma-*

jñāna, according to Vijayakṛṣṇa is nothing but a myth.

When we come to consider Rāmakṛṣṇa's standpoint in the light of the above, we find that according to him, *yoga,* including its adjuncts (*aṅgas*), viz., *dhyāna, dhāraṇā,* and *samādhi,* precede *Brahmajñāna* in the *nirvikalpa* state. But *jñāna* also is suspended in the end, when in the midst of the final ineffable realisation, the body and mind fall off. This latter process, according to him, also deserves to be called *yoga.* He clarifies the position by explaining the two states, viz., *yoga* as antecedent to *jñāna,* or as succeeding *jñāna*—these states are slightly different; but none of these *yogas* are comparable to the final state in which the Self, liberated from lower *māyā,* realises itself as *Paramātman,* to whom *māyā* is subordinate. Then alone does the liberated soul, as a *yogin,* enjoy its longed-for union with the Supreme Soul. In the usual sense of the higher *yoga,* which signals the suspension of *nirvikalpa jñāna* as the function of the mind, there is no possibility of the soul's retaining its consciousness after this state has been reached. Consciousness, then, according to this metaphysics, assumes a newer and purer form after its lapse in *nirvikalpa samādhi.*

Let us again recall that Rāmakṛṣṇa recognises, in his conception of the superior state of *vijñāna,* a condition which bears some analogy with the concept of *yoga* in Vijayakṛṣṇa's speculations. The reconciliation of the two views is apparently possible through

the recognition of Vijayakṛṣṇa's twin and successive concepts of *yoga* and *bhakti* as the two successive stages in Rāmakṛṣṇa's *vijñāna*. That *yoga* is cessation (*nirodha*) is well known; and it is also evident that when this cessation (*nirodha*) covers the entire field of psychosis, *i.e.*, when all the functions of the mind are stopped forever with no prospect of revival, *yoga* is consummated. It is a state when the soul is no longer associated with the mind and consequently does not hold itself responsible for any of the fluctuations that the mind is naturally subject to. In this state, the functions of mind continue to appear and disappear, showing thus its loss of paramountcy over man. The variant theistic conception of *yoga*, which implies a transcendence of the mind on one hand and communion with the Divine on the other, is found mostly in the *Purāṇas* and cognate literature.

Vijayakṛṣṇa is inclined to think that *yoga* is not the highest state of the soul, because what in *yoga* is felt within is also observed outside in the next stage of *bhakti*. There can be no *yoga* unless and until the *kuṇḍalinī* has been roused into activity, which has the potentiality to help the aspirant reach the farthest point of his goal. It seems that if there is no awakening of *kuṇḍalinī*, the pursuit of mere *yogic* practice is likely to stop far short of the final goal, simply because *nirvikalpa jñāna* can never be expected to proceed beyond what it is capable of. This would explain that while, with some *yogins*, the course of spiritual life ends in a complete liberation of the soul

from matter (*kaivalya*),[1] with others *yoga* represents a higher spiritual life which in fact is the beginning of Divine Life after *nirvikalpa samādhi*.

It is thus clear from the preceeding data that, to most of the mystics, the *yogic* ideal as advocated by Patañjali and others is a strict and disciplined pursuit of freedom from the false self, and a realisation of the true Self. They are evidently dissatisfied with this ideal for its refusing to make the most of the positive achievements gained at the end of any successful pursuit of the *yogic* path. The *yogin* attains supreme wisdom, no doubt, the mystics seem to say. But they point out that, unless the *yogin* is completely merged and absorbed in the Absolute, one cannot be called a winner of the highest rewards. Moreover, unless properly led and guided, which is difficult, wisdom may breed the seeds of ego once again in man, and that may lead to the re-emergence of the cobwebs of the illusory *prakṛti* round him. This will simply mean

1. The term *kaivalya* is of utmost importance in any study of spiritual pursuit in the Indian context. To most of the ancient schools of Indian philosophical thought, *kaivalya* is a rare state which signifies the end of the journey in a successful spiritual pursuit. The term is essentially connected with the *Sāṁkhya-Yoga* system, and conveys the sense of *kevala*, *i.e.* solitariness; in other words, it is a state of complete freedom from all impurities. The Self (*puruṣa*) is essentially pure, but owing to non-discrimination it is defiled by being associated with matter (*prakṛti*). When discriminative knowledge (*viveka-khyāti*) is obtained, it is possible to dissociate *puruṣa* from *prakṛti*, thus restoring the former to its transcendent purity. It is this state which is meant by the term *kaivalya*.

tragic retrogression to the original state of worldliness and a loss of all the light of wisdom gained.

Hence the mystics — in language which differs from one to the other, and through prescription of paths likewise dissimilar — seem to be of one accord on the point of a complete self-surrender along the path of faith (*śraddhā*) and devotion (*bhakti*) to the Absolute. According to them, knowledge and wisdom pave the way to the irresistible and all-consuming rapture of love and delight of realising their oneness with the Supreme, the Creator. It is He who in His infinite love creates and sustains everything. In being one with Him, the mystics share the same unending store of beneficent energy, the same selfless urge for perfection. The highest altruism is thus generated in them. Knowledge, which all of them seem to aver, must be perfected by *bhakti*. While this, as we may observe, takes them very close to the central doctrine of the *Gītā*, it also leads them to effect an improvement upon Patañjali's system in which love of God is given a place of secondary importance, as only a means for reaching the goal of gnosis.

The Mystics on Yoga and Samādhi :

Every system of *Yoga* aims at control of mind and its functions, and through it at a state of permanent release from the entanglements of material nature in its diverse forms. While detailed discussion of the

role of the mind, as seen by the different philosophical systems, is not called for in the present background, we cannot also ignore some of the basic formulation in the interest of the clarity of our study of mysticism. Mind is a product of Nature (*prakṛti*), an evolute of the *prakṛti*,[2] as it has been called, according to the *Sāṁkhya-Yoga* philosophical school, or is an atomic substance according to *Nyāya-Vaiśeṣika*.

In the *Sāṁkhya-Yoga* system mind is, in its widest connotation (without going into the controversies over it between Vijñāna Bhikṣu and Vācaspati, for instance), conceived as *buddhi* or *citta*, *i.e.*, the cognitive processes in their purest forms, and as *ahaṁkāra*, *i.e.*, the ego-sense, and as *manas* (proper), *i.e.*, the mind-organ with all its diverse activities like differentiating, integrating, and associating the sense data. The terms are used for it, evidently in the light of its different functions in different circumstances. Thus by this school, broadly speaking, the origin of knowledge (*jñāna*) is ascribed to the activity of *buddhi* in assuming the form of the object perceived, and then being conceptualised by the reflection of *puruṣa*, standing for pure and transcendent consciousness. In short, it is a complete transformation of the mind, doubly so, which results in the emergence of knowledge.

In the Nyāya-Vaiśeṣika school, on the other hand, the mind (*manas*), in conformity with the funda-

2. See Dasgupta, S. N. : *A History of Indian Philosophy*, Vol. I, p. 248.

mental atomic doctrine of the school, forms the ninth substance (*dravya*). It is the bridge between the soul and the senses, helping the production and emergence of the various affections of the soul, *e.g.*, knowledge, feeling, and willing. To quote an authority : "With each single connection of the soul with *manas* we have a separate affection of the soul, and thus our intellectual experience is conducted in a series, one coming after another and not simultaneously."[3] It is from this premise that it is inferred that true knowledge, which inheres in the soul, is produced by a clear view of the collocations of the fundamentals of life, one of which is the mind.

In Vedānta, also, mind is a product of ignorance on one hand, and of the five outer elements on the other. It is a part of the not-self. It is ego-ridden and hence is a slave to untruth and illusion. It cannot be true since it is not endowed with the qualities of what is true : completeness, immutability, and eternity. Hence in a quest for the Self, the mind has to be purged, purified, and transformed. The *sattva* quality must fill it through and through, instead of the *rajas* and *tamas*, all traces of which must be obliterated through spiritual exercise. The mind will be, under this process, said to have reached a significant point of achievement if it can exercise a complete self-denying power, if it can express its rooted conviction that the greatest intelligence is not enough

3. Dasgupta, S. N. : *A History of Indian Philosophy*, Vol. I, p. 311.

and that its own reality is as illusory as a phantom. *Avidyā*, *i.e.*, ignorance, must be destroyed to attain *Brahmajñāna*, which is the deepest spiritual realisation of our foundational eternity and of the absolute necessity of cultivating a complete disinterestedness in regard to the material objects of the world.

Since mind, its functions, knowledge, and gnosis play very important parts in all spiritual experiences (and that too in a doubly meaningful manner in the experiences of the mystics) we have given above a brief review of the varying lights in which mind, seen in its perspective, has been interpreted by the ancient Indian philosophical and metaphysical schools. We have done it simply because it is clearly manifest that the mystics whom we have considered in this work came in the sphere of these systems which, modified, amended, and extended by them in the light of their own circumstances, printed a stamp on their modes of *sādhanā*.

Mind, thus, as we see, is seen as a part and parcel of the general restlessness and flux of man's material existence. The usual psychic phenomena consisting of knowledge, will, desire, feelings of pleasure and pain, and predispositions result from an activity of the mind. These go to colour, in different ways, the basic consciousness. As an organ of attention, the human mind is required to concentrate its powers on an object or an idea on which it wants to focus its energies. The inference is inescapable that knowledge of the Self, knowledge of God, and even knowledge of an ordinary object cannot be

secured in its purest form unless mind is able to harness its forces in an undivided and steady manner on the point concerned.

The process of concentration, without which illumination of all types is not possible, is a necessary accompaniment in every system of practical *yoga*. The mental activity is gradual in this particular regard. In the earlier stages, the mind is directed to an object outside itself—it may be a gross sensible object or a hyper-subtle object, super-sensuous in character. Later on, in the penultimate stage, the mind itself, as an organ, is made the object of its attention. In the last stage, however, the mind recoils on itself, not as an organ but as a subject. In this case the mind turns back upon itself so that it is at once the subject as well as the object of its activities. In the widely current and most popular *Yoga* system, the last stage represents the highest condition of mental concentration, corresponding in some measure to what is usually called 'recollection' by the Western mystics.

Beyond this point, the process of elimination of mind sets in. As introspection, reflection, and self-enquiry assume greater intensity, it is discovered through an analysis of the mind in its most exalted form of concentration that it is a sum total of the elements of Pure Consciousness called the Self (*puruṣa*) and of mind in its universal form, intermixed. From the cosmic or universal mind to the pure state of the Self which is above all mental functions, the transition is a slow and gradual

one. This transition effects purification of the Self or elimination of the mental principle from the central conscious principle. The last stage of this transition, marked by a complete disintegration and elimination of the mind, represents the utmost purity of the Self revealed in all its intense refulgence in the seeker, and is known as *Kaivalya*.

This is a stage reached through the combined effort of the perfect discipline of the will and of complete control over the various mental states. It is the gaining of true liberation by the unsullied exercise and unaffected *puruṣa*. It is the final defeat of the *guṇas* which are sent back to the domain of *prakṛti*. But the *puruṣa* illuminated by *prajñā* (wisdom) becomes eternally free from them. In the most-accepted *yoga* system, *kaivalya* is the bodiless and mindless condition of the Pure Self (*puruṣa*) which is secured through the initial process of what is called the *asamprajñāta* or *nirodha samādhi*, *i.e.*, a *samādhi* in which the mind is completely untethered to objects; it is preceded by *samprajñāta samādhi*, which is the *samādhi* in which the mind is founded upon the knowledge of objects. Roughly speaking the two *samādhis* correspond losely to the *nirvikalpa* and the *savikalpa samādhi* of Vedānta.

Among the mystics of the *yogin* type, of whom we have spoken above, there seems to exist some clear variance with regard to their attitude to the different types of *samādhi*, and with respect to the significance which they attach to them. From the *nirvikalpa samādhi*, in which the mind is completely

rooted out and removed from the position of control over *puruṣa,* there follows the *savikalpa* stage, where there is a point of agreement among all. But all are not unanimous regarding the state which follows *nirvikalpa* itself. The problem is: whether it is possible for the mind to return to its normal state after it has been once purified, transformed, and merged in *nirvikalpa.* There is no doubt that *vikalpa* as well as *saṁkalpa* are possible only when the mind is active, and, even in the midst of purification, it stands by itself. But when the mind becomes quiescent and ultimately disintegrates, what is left behind is the light of Pure Consciousness, free from the waves of all forms of thinking. In this state of perfection, mind as such does not persist.

Similar is the case with vitality (*prāṇa*), *i.e.,* respiration, the very sign of which brings with it the stigma of mutability and finiteness, and which must perforce have a quietus before the infinitude of Pure Consciousness. The result of this dissolution of mind and life is a total disintegration of physical existence leaving the Self pure and unfettered. The idea has been beautifully put by Shelley in the often-quoted lines of *Adonais* :

> Life, like a dome of many-coloured glass,
> Stains the white radiance of Eternity,
> Until Death tramples it to fragments.

It is for this very reason that in the highest state of *nirvikalpa* there is disintegration of the personality and the liquidation of the body. In other words, true *nirvikalpa* represents an intense and all-consuming

fire which even the *prārabdha karma*, otherwise so powerful, is unable to withstand. The limitation of *savikalpa samādhi* can be understood in this light. Knowledge of the Self arising from *savikalpa samādhi* is in a sense indirect knowledge, which is enough to dispose of the accumulated *karma* of the infinite past and the obscuring power of ignorance. The merit accruing from this produces the result that the present *karma* does not attach itself to the agent any more. *Prārabdha* alone remains, which under ordinary circumstances has to be worked out through experience. When through experience of joy and suffering (*bhoga*), *prārabdha* is exhausted, the indirect knowledge of Self arising from *savikalpa samādhi* is converted and highlighted into immediate and direct knowledge consequent upon the *nirvikalpa* state. In other words, after the genesis of *savikalpa jñāna*, a rot sets in the mind, which becomes weaker and weaker, till at last it disappears altogether in the *nirvikalpa samādhi*, when life also ceases to function and the body falls off.

Ordinarily, therefore, nothing is left over of the old mind and body, and even of the memories of the past, after *nirvikalpa samādhi*, excepting the Self in its naked purity. Rāmakṛṣṇa has ideas of great significance to express in this connection. He says that this state is true of those souls which deserve to be classified under the category of *jīvas* (*jīvakoṭi*). But there are other souls of a still higher order known as Divine Souls (*Īśvarakoṭi*) which return after *nirvikalpa samādhi* with their bodies and mind intact

though completely purified in the flame of *Brahman*. These are the souls which are commissioned to take part in the great liberation work of the entire world in which God Himself is eternally engaged. Ānandamayī also endorses the above view, saying that the souls which have to do some divinely appointed task in the world are not lost for ever, beyond any recovery, in the ocean of *nirvikalpa samādhi*. With regard to the ordinary souls, Ānandamayī has the same thing to say as has traditionally been repeated by the scriptures and the seers, that both the mind and the life do not survive the *nirvikalpa* condition.

Ramaṇa Maharṣi draws a distinction between the two states of *nirvikalpa*, called *kevala* and *sahaja*. The *sahaja nirvikalpa* condition is the precursor of *jīvanmukti* proper, heralded by a dissolution of the mind. In the *kevala* state of *nirvikalpa*, the mind is absorbed but not destroyed, whereas in the *sahaja* state it is destroyed giving rise to the state of *jīvanmukti*. The destruction of the normal mind means only its complete transformation and merger into Cosmic Consciousness (*prājñāna*). In this state the old ego (*ahaṁkāra*) is obliterated, and with it the old body also withers away, being superseded and replaced by a fresh and pure body, the purity of which depends upon the amount of *tapas* accumulated on the credit side of the seeker.

As to why, how, and when the body of a *jīvanmukta* falls off, the Maharṣi does not enlighten us much. In the teachings of Rāmakṛṣṇa also, we do

not have any clear statement in regard to the nature of the *jīvanmukta*'s body. Harinārāyaṇa Brahmacārin, to whose contributions we have referred in the background of Śyāmācaraṇa Lāhirī of Vārānasī, observes that when the serpentine power (*kuṇḍalinī-śakti*) completes its motion from *māyā-cakra* to *ājñā-cakra* as a result of the third *dīkṣā*, (called by him *sparśa-dīkṣā*) imparted by the *guru*, *samprajñāta samādhi* takes place, in which the union of *śiva* and *śakti* becomes perfected.[4] This state represents the cessation of the sense of limitation, and of *Brahman* as a *jīva* under the influence of *bhoga-māyā*, which, consequent upon this attainment, retires into its original position. The *nirvikalpa* state which follows, according to him, represents the unification of *mahā-māyā* or *cit-śakti* with *Para Brahman*—a state in which pure Consciousness completely absorbs in it its semblance.

We find in Rāmakṛṣṇa's teachings that he describes *nirvikalpa samādhi* as *jaḍa samādhi*,[5] evidently because in this *samādhi* all symptoms of life and mind are extinguished. This indicates also his originality of approach in regard to this state of *sāmādhi* as well as the subsequent state of pure mind and pure ego. In other words, *nirvikalpa samādhi*, according to Rāmakṛṣṇa, lies

4. For details, refer to our discussion under *yogin* Śyāmācaraṇa.

5. Rāmakṛṣṇa's *jaḍa samādhi*, however, should not be confounded with the *prakṛti-laya* of *Pātañjala-yoga*, *i.e.*, the *asamprajñāta samādhi* of the *bhāva pratyaya* type, about which we have spoken earlier in this chapter.

midway between *jñāna* and *vijñāna*. The state of *vijñāna* is no *samādhi* at all. It is really the state of a *jīvan-mukta* which in its totality is above both *jñāna* and *vijñāna*. Barring their particulars, basically considered, the Maharṣi's *prajñāna* and Rāmakṛṣṇa's *vijñāna* are thus allied concepts.

CHAPTER IV

THE MYSTIC AS A JĪVANMUKTA

The Mystic Pursuit of *Jīvanmukti*; a critique of the theories of *Avatāra, Santa,* and *Siddha.*

The Mystic Pursuit of Jīvanmukti; a Critique of the Theories of Avatāra, Santa, and Siddha :

In a study and survey of mysticism in the light of the evidence regarding the spiritual ideals, principles, and quests of some well-known mystics, the question naturally arises as to the possibility or otherwise of value-assessment, in regard to a particular line of *sādhanā* in the background of the performance and achievements due to it. The standard to be applied in this connection must necessarily comprise the qualities and states of *jīvanmukti*, which is the *summum bonum* of most of the mystic quests. The qualities of *jīvanmukti*, moreover, have necessarily to be those that are generally accepted. In other words, the question is whether it is possible to say that each of the great mystics, of whom we have spoken in the foregoing pages, was or has been a *jīvanmukta*.

The question is difficult to answer for three reasons :

(*a*) The popular estimates of a particular saint, especially in India, is usually coloured by a confusing emotionalism and non-discrimination between a *jīvanmukta* and an *avatāra*. As a consequence of this confusion, what we note is that in regard to several great souls with manifold spiritual powers, there has been a general tendency to treat them not as human beings, who by dint of personal efforts in this life or in previous lives, aided by Divine Grace, have succeeded in rising to great spiritual heights. They are often taken as divine beings from their very birth, who have incarnated themselves on this earth for the restoration of humanity. By way of illustration, one may point out the popular estimates of Rāmakṛṣṇa, Vijayakṛṣṇa, Jagadbandhu, Svāmījī Mahārāja, Ānandamayī, and even Śrī Aurobindo — to single out only a few in the midst of many.

(*b*) The conception of *jīvanmukti* is different in different systems, so that what is described as the typical and infallible experience of a *jīvanmukta*, from the viewpoint of one system of spiritual thought, is not necessarily regarded as identical with that of another, which has its own diverse views on the matter. Even the opponents of the popular view, *i.e.*, people who are most circumspect and dis-

cerning, are found to entertain divergent opinions among themselves in this regard.

(*c*) There are certain schools of thought, which deny the possibility of *jīvanmukti* altogether.

So far as the doctrine of incarnation (*avatāra*) is concerned, we have been careful to avoid any alignment with the extreme views, and to prefer instead a moderate, balanced, and rational approach to the problem. We have assumed that all the mystics of whom we have spoken, or to whom we have merely referred, were human beings, with such limitations as the human flesh is always heir to; and that they attained spiritual greatness through concerted effort, exertion, and perseverance — of course, under the benign dispensation of Heaven's Grace. Further, we have not failed to observe how in their quests they persevered through a series of obstacles on the way, how the rule of trial-and-error held good in their cases, too, and how they finally truimphed. A study such as we have undertaken, a genuinely humanistic pursuit inspired by the value-concept, would have been otherwise meaningless. For instance, by the very definition of the term mysticism, we cannot but admit the existence of a human soul which has attained a state of oneness or identity with God. The conception of this oneness, or whatever else we may call it, may differ in different systems, but it presupposes humanity — either real, as in most of the schools, or unreal and imaginary, as in Vedānta or other monistic systems — in the aspiring or perfected being.

It means, therefore, that we are not dealing with a Divine Person who is already perfect but who has imposed upon Himself an apparent humanity, with its incidental imperfections (which also are apparent), in order to serve certain cosmic ends. In dealing with the mystics, therefore, our aim has been to concern ourselves with the evolution, if we may so call it, of God in man, and not with the manifestation of the human aspect in Divine Nature. Not that the doctrine of *avatāra* is inapplicable in a particular instance, for nobody can assert *a priori* with confidence that an individual saint is *not* an *avatāra*. But what we have felt is that at the starting point it is proper to take him for what he empirically is, and treat him as a man rather than as a superman. And it is in this way only, we are convinced, that a study of his life, experience, and character can have any practical utility for us, and, therefore, can be fruitfully studied.

Before proceeding to discuss the meaning of *jīvanmukti* it seems advisable to dilate incidentally upon the meanings conveyed by the terms '*avatāra*', '*santa*', and '*siddha*'. An *avatāra*, as understood by the authors of the *Purāṇas*, etc., is believed to be a descent to the earth of the Divine Being in His administrative capacity — either integrally (*pūrṇa*), or through one of His infinite aspects (*aṁśa*). The former type of descent is indeed very rare. *Avatāras* are usually associated with *Viṣṇu*, but there may be — in fact, there are — *avatāras* of other deities as well. The cosmic purpose which necessitates an *avatāra* is said to be the restoration of piety and righteousness in the world, preceded by the overthrow of all forms of

disorder and unrighteousness. The classical example of this is *Kṛṣṇa*, the incarnation of *Viṣṇu*, in the *Gītā*.

In brief, thus, the Hindu mythological conception of incarnation (*avatāra*) is the arrival upon this earth in a human form of the complete Godhead. The arrival takes place always in a unique way, and the purpose behind it is twofold — to purge the world of its impurities and to restore the good. In the case of the *avatāra* there is no gradual realisation : he is self-realised *per se*. The advent of such a figure is thus a kind of revelation, which holds in it the yardstick by which we may measure the degree of elevation that we as human beings, through our own efforts, can achieve or have achieved. The conception of a *santa*, however, is different. Yet he too is a descent into the earth of a being dwelling on a higher plane, and as such is likely to be treated as an *avatāra* in the strictly technical sense. The *santa* sect, which, as far as we know, developed under Kabir's inspiration and that of others in subsequent times, holds that what are commonly held as *avatāras* descend only from the lower hemisphere of *brahmāṇḍa* whereas the original home and resting place of the *santas* is either in the upper hemisphere of *brahmāṇḍa*, or in the abstract purely spiritual regions beyond the Great Void (*mahāśūnya*). That is to say, the *santas* are of different grades, signified by their seats on different altitudes of the upper regions — some belonging to the region called *trikuṭī*, some to *śūnya*, and the highest ones to the different regions on the heights of the Divine Plane.

It is further pointed out that descent of an *avatāra* is from a region associated with the *guṇas*, while that of a *santa* is from beyond the *guṇas*. This approach of differentiation is, of course, based upon the conception of the *santas*, which is evidently tendentious, and no wonder, therefore, that it is not accepted by many of the traditional school. But even in the community of those who hold orthodox views, there are perceptible indications to show that the original home of the *avatāras* is the lower planes. Rūpa Gosvāmin, the great Vaiṣṇava theologian, for instance, in his *Laghu Bhāgavatāmṛta*, states clearly, on the authority of earlier writers on the subject, that the *avatāras* descend from their own home, which is situated on the borders of and not in *Vaikuṇṭha-nagara*, *i.e.*, a region in the neighbourhood of God's imperial abode and not in the abode itself. It can be compared with the ancient great conception of the Isle of the Blessed.[1] They are associated with

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1. The Vaiṣṇava cosmography is intricate and complex. The universe, *i.e. brahmāṇḍa*, consists of fourteen worlds, both upper and lower (*caturdaśa-bhuvana*). Outside these there are the eight sheaths of *prakṛti*, called *āvaraṇas*. Beyond these there is the enveloping ocean called *kāraṇasamudra*, above which there is the *siddhaloka*, the abode of the *nirviśeṣa Brahman*. Above all these lies the highest region, the *paravyoman*, which is the regal seat of the Lord of Lords, *Nārāyaṇa*, who in his sportive form assumes the name of *Kṛṣṇa*. The highest region is a sum total of the *vaikuṇṭhas* and the heavenly oceans. In the former the *avatāras* live; in the latter the *vyūhas*, the creative emanations of the Lord. The Lord's own chambers are in the highest of the high regions, known as *goloka* or *mahāvaikuṇṭha*.)

Paramātman, and as such are conceived as the aspects or parts (*svāṁsas*) of the Divine Person (*Parama-puruṣa*), differentiated on one hand from the *vilāsas* and on the other from the *bhinnāṁśas*.[2] The difference between *Svayaṁ Bhagavān* and His *vilāsa* is due to the slight variation in the manifestation of the countless divine attributes (*śakti*).

Moreover, there is a difference in the appearance (*ākṛti*) too. Yet essentially both are identical. To those who are well read in the Vaiṣṇava mythology, the modicum of difference will be clear if we point out that the Supreme Lord is *Kṛṣṇa*, whereas *Nārāyaṇa* is *His vilāsa*. In the same way, a *svāṁśa* too is identical with *Svayaṁ Bhagavān* in essence; but a *svāṁśa* exhibits His *śakti* in a less complete and perfect manner. Hence a *svāṁśa* is characterised as *nyūna-śakti*. But the case of *bhinnāṁśas* stands alto-

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2. Rūpa Gosvāmin's famous works on Vaiṣṇava metaphysics of the Bengal School should be referred to in this connection. The essential self-hood (*svarūpa*) of *Kṛṣṇa* is categorised by him into the self-existent, undivided form (*svayaṁ-rūpa*), the hypostatic manifestations (*tadekātma-rūpa*), and the advent through the inspired and possessed forms of prophets and seers (*āveśa*). All these forms are real and eternal. The second category of *tadekātma-rūpa* is further subdivided into *vilāsa* and *svāṃśa*, both of which represent direct advents of the Lord, though with definite attributes and appearances. Between the two, the former is superior to the latter, inasmuch as the former enjoys equal power with the essential Godhead; whereas the latter enjoys, as the name signifies, only a part of the power. As far as an *avatāra* is concerned, he is usually assigned to the *svāmśa* sub-category or the *āveśa* category.

gether on a different footing, for there is an essential difference (*bheda*) between the Supreme Divine and His *bhinnāṁśas*, viz., human souls (*jīvas*).

Avatāras, being treated as *svāṁśas* of God, their difference from the *jīvas* is clear and unmistakable. An *avatāra* in his own way may be either a manifestation in the divine form or an advent through a devotee or a sage. In both the cases, however, the Godhead retains His eternal form; and so come the dichotomy and the conclusion that the *avatāra* is only a partial descent of the Lord of Lords upon this earth for some specfic action of love, beatitude, and majesty. The form assumed by the *avatāra* is worldly, but is free from all grossness. Likewise, he takes part in human actions, but all his actions are perfect. Moreover, endowed with supernatural (*divya*) powers, the *avatāra* performs superhuman acts. Lastly, the idea inspiring the conception of *avatāra*-hood presupposes the inevitability of a chaos in the world caused by human imperfections; and to remove this and save mankind from suffering, God appears in our midst as an *avatāra*. It is, therefore, wrong to suppose that the *avatāra* conception is only an exhortation to man to mould and elevate himself, so as to be on the same level as that of the incarnation.

Without going further into this particular aspect of the problem, on the basis of what we have stated above we may say that, broadly speaking, both *avatāras* and *santas* are manifestations of a higher power—a descent from an elevated plane of existence to the terrestrial level. Both are clearly distinguished from ordinary human beings. Against this

background, the conception of a *siddha* is, however, altogether different. The word '*siddha*' is used in the literature growing out of the Hindu, Buddhist, and Jaina Āgamas, and in the works of several minor religious sects like Nāthas, etc. The Tibetan spiritual tradition also makes wide use of the word. Unlike an *avatāra* or a *santa*, according to the commonly accepted notion, a *siddha* is a human being who has attained perfection through a dexterous and consistent process of self-discipline and self-purification, under the watchful eyes and expert guidance of a spiritual mentor. Commonly he is not looked upon as an illustration of a higher spirit who has descended upon this earth for the human weal. But the records in the holy books also state the contrary proposition—that a *siddha* is a divine spirit in human form—though such references are comparatively meagre. We come across even such an idea that there is, in the empyrean regions above, a specific place of abode for the *siddhas* (*siddhaloka*) — an eternal region, whence, from time to time, the *siddhas* come down to earth to serve as the spiritual beacon-lights to human beings, and to preach to them their gospel of purity and perfection.[3]

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3. The *Gītā* (X. 26) refers to Kapila as a *siddha*; and we know from a statement of Pañcaśikha, quoted by Vyāsa in his commentary on *Yoga-sūtras* (I. 25), that Kapila assumed *nirmāṇa-kāya*, and appeared before Āsuri to teach Sāṁkhya Wisdom. The assumption of a *nirmāṇa-citta* is analogous to the idea of incarnation or *avatāra*, both being forms of descent from a higher state of being, though there is no doubt that there are certain clear points of difference between the two conceptions.

As in theology, also in the exclusively mystic literature there are conflicting theories and interpretations regarding this point. In a study like ours, any detailed survey of these controversies, often pursued without any reason, cannot serve a fruitful purpose. We have, therefore, held that it is not our business to go into the labyrinths of the debates and controversies. For the sake of simplicity, we have taken it for granted, on patent empirical grounds, that the saints on whom we have focussed our attention have all been human beings, and that their spiritual growth often so stupendous as to fill us with awe, has been an effect of the slow but steady evolutionary process through which their lives have had to pass. In Indian thought this evolution of the psychic being and its realisation of Divine Perfection need not have been accomplished within the short span of a single life; in most cases, probably in all, it might have embraced a series of lives in the past, exactly in the manner of the Buddha, whose past achievements are found recorded in the *Jātakas*; and the cumulative merits of these achievements, as we know, played the most significant part in his attainment of the Buddhahood.

The State of Jīvanmukti — A Critical Analysis :

The question of *jīvanmukti* may now be taken up for more detailed discussion. We have already seen that there are different ideals of *jīvanmukti*, so that it is difficult, nay well-nigh impossible, to ascertain

whether the claim of a particular saint to the status of a *jīvanmukta* is conformable to a particular standard. All that we can do is to epitomise in a clear manner the ideal as set forth in different works, and to try to throw light on such traits of a saint's experience and character as are likely to be of some use in determining the nature of his spiritual realisation.

The attainment of complete freedom by a human soul from ignorance (*avidyā or ajñāna*) and its attendant evils, realised during this life, is generally known under the name of *jīvanmukti*. This stage is followed by the next higher stage of *videhamukti*, when the body falls off and the completely liberated soul stands in its naked purity and splendour. Ignorance, which is the source of bondage, disappears on the advent of Self-knowledge (*ātmajñāna*). But the body, the formation of which too, fundamentally, has resulted from the activity of the forces of ignorance (yet in which the inspiring force is nothing but the Self) persists for some time—just as the potter's wheel continues to whirl round for a while, even after the potter has ceased to turn it.

The Vedānta says that the two powers (*śakti*) which *avidyā* possesses are *vikṣepa* and *āvaraṇa*, standing respectively for the power of distortion and the power of concealment. By the former, the impure qualities are prominently displayed, and made to appear as if they are real. By the latter, the pure qualities are attempted to be screened off. Whichever aspect is at work, the object is to take away the gaze of man from outside to the Self within

him, which alone is pure, true, and free. In this way, the true nature of Self (*ātman*) is first concealed, and then a fictitious appearance of something else is superimposed in its place, respectively, reducing man thus to a state of ignorance and illusion. The dawn of Gnosis (*Brahmajñāna*) dispels the miasma of illusions, and is, as it were, the removal of a screen, in order to help discover the Reality and bring about the state of *jīvanmukti*. In this condition the soul realises its essential nature, and is liberated forever from the trammels of desires and attachments springing from *avidyā*—it being a fact that the passions, desires, and impulses, springing from a falsely heightened sense of the ego, generate the clouds which hood the vision from a discovery of the true Selfhood. Yet this is only a partial liberation, because the other potential characteristic of *avidyā* remains behind. It remains as embodied in the projecting power of ignorance (*vikṣepaśakti*) which lies rooted in human nature with its distorting powers (*āvaranaśakti*). These roots, too, need be eradicated, so that complete victory over *avidyā* may be gained.

The crushing of ignorance being the goal, and ignorance being the fruit of the human desires and passions—the seat of which is human consciousness (*citta*)—the reference to the law of *karma* automatically comes. As a matter of fact, most of the Indian Philosophical schools have given importance to the concept of *karma*, *i.e.*, to human life as a sum total of the actions done both in the present life and in preceding ones. Life in this world (*saṁsāra*) being

nothing but a concretion of the fruits of *avidyā*, human actions must be considered as the distracting forces, because in human actions, both physical and mental, conscious and unconscious, we have the warp and woof of *saṁsāra*. The inexorable law of *karma* determines in every way the nature of human life. *Karma* is, as it were, the child of man himself, but grown so turbulent and cruel as to shut him off from his true Self and push him into the welter of falsehood; and nothing can be more dangerous to him than this. Hence any attempt at overthrowing *avidyā* means a complete rejection of, and freedom from, the law of *karma*, and to achieve this, the cause (*hetu*), the motive (*phala*), the substratum (*āsraya*), and the object (*ālambana*) of *karma* have all to be completely destroyed, so that the freedom is absolutely complete. They borrow the terms from the most accepted theory of *karma* that Self-knowledge is destructive of the seeds of accumulated past *karmas* (*sañcita*), excluding those among them called *prārabdha*, which have begun to bear fruit.[4]

The doctrine of *karma*, for obvious reasons, has an important part to play in the lives of the mystics taken up for discussion in this book, a fact which we have already emphasised. On the whole the theory

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4. Patañjali, the exponent of *Yoga* philosophy, while explaining the impact and importance of *prārabdha* on human life, observes (*Yoga-sūtra* II. 13) that the *prārabdha karma* is concretised into the threefold fruition of the body, its terms of life, and the experience of pleasure and pain through its instrumentality.

of *karma* has been construed in the light of the particular school of thought to which a mystic belongs. But there are, as we see, widespread cases of syncretisation too. With the eye fixed upon Self-knowledge and liberation, the mystic is keen to isolate and expose the blocks in his path; the result of this is his discernment of *karma* as the worst of all enemies. Yet he distinguishes, in the light of the *Sāṁkhya* or *Yoga* philosophical thoughts, different gradations of *karma* varying in their manifestations, motives, and fruits. Among these there are some that are relatively good, conducive to happiness, or are merely inner acts. But the fact of the matter is that all forms of *karma* are produced by the fivefold afflictions (*kleśas*), the chief among which is ignorance (*avidyā*). These afflictions are therefore to be removed root and branch to allow the soul to move freely for the purpose of Knowledge and Self-realisation.

Hence it is essential that *karma* has completely to be got over, in order that the fog of ignorance is completely removed. To this end the scriptures enjoin upon man a pursuit of stern discipline, a strictly ethical path, the advice of the *guru*, and the faith in the Supreme Reality. The merit of these lies in their ability to reduce, and finally to liquidate, the ego, and thus raise the man above all forms of *karma*. At the same time, these steps take charge of the fruits of the previously done *karma*, and exhaust them quickly. The attainment of the cherished goal only thus can be expedited. The prescription of the ethical path seems, however, to be fallacious. The moral path of categorical

imperatives cannot but be the path of *karma*, and hence is liable to throw man into a vicious circle. Still, it is prescribed, and to avoid difficulties, it is suggested that it is just a means to the end, and that in the post-gnosis state it will automatically wither away.

The *prārabdha*, *i.e.*, the actions done in the previous lives, the fruits of which are just maturing, has to be exhausted through experience. The Vedānta, in this connection, takes cognizance of the fact that, even after true knowledge has dawned upon a man, his emancipation (*mukti*) having thus become a foregone conclusion, his body may continue to exist so long as his previously ripened *karmas* demand it. This is the crux of the *prārabdha karma*, which has to be fulfilled. When the fruits accruing thereto are enjoyed and exhausted, he loses his body, and is released from the inexorable cycle of birth and death forever.

The light of knowledge is so intense and concentrated that it burns all fresh *karmas*, as it similarly burns all knowledge, feelings, and actions. This is described as the true *jīvanmukta* state, in which the emancipated soul shines as a single refulgent light while nothing else exists. The present *karma* (*kriyamāṇa*) does not affect the *jñāna* any longer, because he is free from all egoistic impulses. This shows that a true *jñānin*, who has had the intuition of his real Self, is distinct from matter, life, and mind, and is above all morality. A *jīvanmukta* has an immediate vision of *Brahman*, which is his own true Self, along with the fact that the phenomena of the outer world lose their reality for him, though

they continue to strike his mind, which still persists. All this is like the fading glimpse of a vanishing picture seen in a vision that is past and gone. The world as such has already been sublated in his knowledge, though it continues in memory (*vādhitānuvṛtti*).

It has already been observed that there are seven distinct, gradually ascending stages of progress in the path of knowledge (*jñānabhūmi*). In any direct intuition of Reality, such as is the case with a mystic, the gradual stages are of utmost importance. These are described differently in different texts. To show how Self-knowledge originates, matures, and leads on to *jīvanmukta*, we may state here the characteristics of each of the stages on the authority of a great Vedāntic writer Narahari.

The seven stages according to Narahari are as follows :

(1) The first one is characterised by aspiration, and a keen desire for knowledge and freedom from the ills of life (*mumūkṣā-sādhanā*). This keen desire follows, as a matter of course, from a variety of causes, including a cultivation of loving devotion to a personal God, maturation of the good predispositions (*saṁskāras*) due to a practice of hard austerities, or it may be due to the society or affection of emancipated souls.

(2) The second stage is marked by intense introspection and inquisitiveness, fervour, and intellectual searchings (*vicāra*) directed towards a

realisation of the higher spiritual truths. The cessation of lack of faith (*asaṅga-bhāvanā*) and erroneous views (*viparīta-bhāvanā*) takes place in this state.

(3) The third stage *tanumānasā* is distinguished by a great intensity of yearning for Truth, accompanied by an equally strong yearning for detachment from the world. The practice of the third *bhūmi* destroys *rajas* and *tamas* and the ills that come in their train — attachment and infatuation. At the same time, it increases the purity and potency of *sattva*. Thus is prepared the ground for the fourth state.

(4) A man in *sattāpatti*,[5] the fourth stage, (*bhūmi*) feels that he is eternal and pure and is above ignorance and bondage; he enjoys only to hear the Vedānta texts read out to him and refrains from ordinary intercourse and gossip. The physical frame

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5. Mere *sattāpatti*, *i.e.*, intensification and extension of the *sāttvika* qualities, as such, does not help in an exclusively efficacious manner, for the *devas* too enjoy the *sattva guṇa* in a prominent measure; and yet, as a class, they are far from the path of liberation. Hence *sattāpatti*, founded upon the desire for release from the stronghold of the false-self and gross matter (*mumukṣā*), is just the necessary condition. In this list of the *bhūmis* acquired in succession, therefore, *mumukṣā*, *i.e.*, the all-consuming urge for liberation, occupies the foremost position. The mythologies tend to extend the field of this greatest and highest yearning by including even the divine beings as enjoying its merits. It is said that even among the *devas*, Indra, Kubera, Varuṇa, and others obtained release, for the simple reason that they had a desire for it.

and the other human faculties he does bear; but he stands strictly apart as an unconcerned witness of the various activities of the body, senses, life, and mind. Further, he realises deeply that he is free from the attributes of a knowing and active subject, as of a body which is subject to birth, age, and death. From his path both the obstacles, the mind, the seat of all illusions, and the body, the standing symbol of slavery to time and circumstance, are removed. Having escaped from the tangles of illusions and false knowledge (*ajñāna*) and felt the influx of Divine Grace, he is disgusted with the qualities of the objective world lying around him.[6] In a more advanced state of maturity of the stage (*bhūmi*), he feels even during all his waking hours that the phenomenal world is nothing but a specious dream, and hence completely insubstantial.

(5) The fifth stage is named *asaṁsakti*, which is characterised by the dawn of immediacy in the

6. The five torments which envelope us in mortal life and from which all forms of *karma*, exercising its stronghold upon us emanate, are, as has already been said, the five *kleśas*. These are *avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveśa*, in that order, ignorance, the false ego and possessive sense, the spirit of attachment to pleasures, the hatred of things we dislike, and love of life for its own sake. What happens is that the mundane intelligence (*buddhi*) successfully insinuates itself into the position of an associate of the *puruṣa*, making the latter's gaze deflected from the true Self. As the *kleśas* permeate *buddhi*, the result of the association is *karma* and the consequent suffering.

knowledge of *Brahman*, attended by the joy of Self-realisation. The nectar of immortality is now tasted, from which comes the name of the state of immortality (*amṛtatva*). The experience, ineffable as it is, beggars all description. The *jīva* forgets himself as *jīva*, and realises himself to be *Brahman* alone. Once manifested, the state persists through eternity. A man who has had this realisation is a source of light to, and saviour of, all others. It is rightly asserted that a mere glance from such a *puruṣa* is enough for a particular desire (*vāsanā*), any assertive manifestation of the ego in another, to drop away forever.

This gifted and rare being remains unaffected by praise and blame, his activities being determined exclusively by his old potencies and predispositions (*saṁskāras*) inspired by the newly dawned wisdom (*prajñā*), so that in the midst of all present actions he is completely and consistently non-attached. Human thoughts cannot touch him, for he has soared above them. Similarly he is no longer within the jurisdiction of the dictates of any ethical code. Just as the snow in the upper Himālayas does not thaw even under the midsummer sun, so the peace and silence of a saint of the fifth *bhūmi* are never disturbed. He eats, sleeps, laughs, and talks with others exactly as they do, and yet remains eternally poised in his own immaculate serenity. In the scriptures, the fifth stage is likened to a state of light (*śithila*) sleep, evidently

to mark out the relative advance and progress in the subsequent *bhūmi*.

(6) The next or the sixth stage (*bhūmi*) represents a deeper condition of the sleep (*ghanasuṣupti* or *mahānidrā*), and is designated as *padārthā bhāvanī* or *mahādīkṣā*. In this condition the *yogin*'s consciousness of worldly life is completely washed away. He remains fully absorbed in the indescribable joys of the realised Self. But though steeped in the intensity of this supreme joy, and rising above all responsibility regarding the activity of his senses, he sees how the senses are functioning spontaneously on his behalf, after having been perfected in the light of perfect knowledge. In this regard, the scriptures describe it well that whatever he eats is nectar, whatever place he lives in is as good as *Kāśī*,[7] whatever word comes out of his lips amounts to the deepest spiritual meditation (*japa*), that his usual daily movements carry the significance of pilgrimage, and even his sleep has the value of *samādhi*. 'He sees God everywhere and hears His voice in every uttered sound.' This is the Divine Love, the highest manifestation

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7. *Kāśī*, the present Vārānasī, has been from time immemorial the holiest of all places to the Hindus. Situated, as it is said, on the trident (*tri-śūla*) of *Śiva*, and immune from all earthly tremors, it is the most favourite resort on the earth of the divine beings. Just as Vṛndāvana is the *goloka* (God's own abode transplanted upon the earth) to the Vaiṣṇavas or Jerusalem to the Christians, so is Kāśī to the devoted Hindus. It is the dream of heaven upon earth realised in a concrete form.

of love of God, (*prema-bhakti*), as it is called in the Vaiṣṇava theology. It is this state in which the *yogin* tastes the sweet nectar of Divine Love, holds in closest embrace the Divine Power, and enjoys the raptures of Divine Bliss. *Apropos* of this stage, quite rightly it is said :

> *pīyate premapīyūṣaṁ śliṣyate paramā kalā.*
> *bhujyate paramānando yoginā na sa bhoginā.* .[8]

> It is the *yogin* who drinks deep in the ambrosial stream of Divine Love, though he too cannot reach its source, the Ultimate Reality. But to the sense-bound man, this joy is completely denied.

(7) Even the above state is transcended in the seventh *bhūmi*, which, on account of its superconscient character, is likened to the deepest sleep, and is rhetorically described by such names as *mahākakṣā*, *yoganidrā*, *parākāṣṭhā*, *anuttara*, *sahaja*, and *svarūpasthiti*—words employed to signify a state which can never he expressed in any language whatsoever. Evidently this is the state of the fullest emancipation—not merely a complete freedom gained by the *puruṣa* from *prakṛti* and the *guṇas*, but also a total merger of *puruṣa* in *parama-puruṣa*, *i.e.*, in the Creator.

Of the seven states, the first three may be regarded in another way as the state of waking (*jāgrat*), the

8. Narahari : *Bodhasāra*, Chap. on *Jñanabhūmikā*.

fourth, as dream (*svapna*); and the last three, in varying degrees, as dreamless sleep (*suṣupti*). The aspiring soul is said to be a wayfarer and pilgrim (*sādhaka*), so long as it has not gone beyond the fourth *bhūmi*; and the fifth one is believed to mark the beginning of achievement, inasmuch as the process of perfection (*siddhāvasthā*) starts working from here. The gradation in the last three stages does not imply any difference in the degree of Realisation, for, the same immediate and blissful Experience characterises all three stages. The basis of gradation, however, is the relative variance in the duration of the Experience.

Chapter V

THE MYSTIC AND THE MAHĀUDDHĀRAṆA

Universal Emancipation, the Mystics' aim — The Mystcs and the Modern World, a Critical Resumé.

Universal Emancipation, the Mystics' Aim; the Mystics and the Modern World, a Critical Resumè :

The general attitude of the modern world towards mystic experience is, as a rule, one of indifference, if not antipathy. While we search for a reason for this, we feel that this is not because faith in the reality of such experiences has been shaken under the impact of the present machinistic civilization. Yet the attitude of indifference and lack of sympathy, as it is seen, may lead us to such a generalisation. The fact of the matter, however, is that the present generation is accustomed to look at these experiences from an exclusively positivistic and utilitarian angle, which is patently an incomplete stance to choose in this context. Hence it is that people generally believe that the mystic, even after his efforts are crowned with

success and his realisation is perfect, does not make any contribution to the welfare of the society to which he belongs. Taking for granted that the mystic has succeeded in transcending the limits of the zone of separative consciousness in his attempt at Supreme Realisation, it is often pointed out, as a complaint, that his success produces no moral effect on the minds of individuals constituting the society.

In this connection it should be observed, however, that it is an erroneous notion to suppose, as is often done, that the spiritual outlook of the Indian mystics is too self-centred, in so far as each of them is supposed to aim at individual liberation, to the exclusion of the general good of all the members of society. To say that perfect realisation contributes to the establishment of the static nature of the soul is to represent a half-truth in regard to the great Indian ideal of *sādhanā*. Instances are not wanting to show some of the great mystics of India who began to organise their true philanthropic activities after their personal realisation. Śaṅkara, Rāmānuja, Madhva, Kabir, and others of a like nature completed the course of their personal realisation first, and then started their activities for human welfare on a wide footing in all parts of the country, through the establishment and perpetuation of centres of spiritual culture. This is exactly what used to be done also by many of the mystics of Medieval Europe.

The Hindus, the Buddhists, the Jainas, and others, irrespective of their varying standpoints in regard to the particulars of the paths to be pursued follow

a basically common method of spiritual work to bring benefit and happiness to all. Yet, however, the application of the yardstick of utility, in order to assess the value of any direct intuition of Reality is on the very face of it, not completely fair. The world of utility can be a narrow world of empirical reality, in which the standards are those of one's bank account, a cosy and comfortable life, and publicity in the newspapers. If we talk of man in his totality, all these worldly pursuits go to make up only a very small fraction of what he really is. Moreover, all these, whatever be the means of their acquisition and the methods of pursuit, are a nine days' wonder and by their basic nature only fill us with nostalgia and grief. Our sweetest songs, the poet rightly says, are those that tell of saddest thoughts.

Hence the concept of material utility is too poor and weak to be of any service to us in the assessment of the value of any Supreme Realisation. But the very fact that there has been one who has not merely realised that the genuine *is-ness* of life has to be searched within, but also prepared himself and adventured towards a complete realisation of it, and in that process passed through ecstasy of an ineffable type, is enough to serve as a beacon-light and sustaining strength to others, at least to help them turn their gaze towards this goal. A very well-known example of this is the one furnished by John Bunyan's devotional classic *The Pilgrim's Progress*, in which the hero, significantly named Christian, is aware of the fact that the place where he lives is on the verge of complete destruction. He is shaken to the marrow

of his bones and rouses himself to leave the place, immediately going towards the direction of the abode of peace, holiness, and purity. Of course, he has the benefit of the advice given to him by Evangelist. When he departs, his wife and children come running after him and try to stop him from going. But heedless of their cries, he runs on in search of, as he says, "Life ! Life ! Eternal Life !"

This is exactly the mystic search. And just as the value of this great book lies in its ability to stir the hearts of millions of readers down the ages, similarly, the experience of a mystic may appear to be an exclusively individualistic approach to an intuition and realisaation of Reality. But the experience is never a miser's hoard—it cannot be that in any way—but a guiding light and pillar of support to all others; it is, as it always is, the individual microcosm developing into the national, rather universal, macrocosm. In the experience of an Indian mystic, therefore, we find the true reflection of the heart and soul of India.

Man's positivistic and rationalistic outlook has been fed and pampered by the tremendous growth of the modern scientific civilization—so much so that all value concepts have been driven to the extreme limits of positive, *i.e.*, empirical, achievements. The dangers in such an approach have already engulfed mankind. Yet the heady pursuit of positive gains persists, and everything continues to be judged through a jaundiced vision. So the question goes on recurring: what value does this other-worldly, world-negating, abstracted pursuit of Self-realisation yield ? A great Indian scholar

of philosophy of our times, while facing a Western audience, answered the question in his inimitable way, and we cannot resist the temptation of quoting him here. On the value of the typical Indian mystic experience he says :

> "And I shall frankly confess that one certainly gains nothing that will show itself in one's bank account. But with all my appreciation and admiration of the great achievements of the West in science, politics and wealth, the Upanishad spirit in me may whisper from within : What have you gained if you have not gained yourself, the immortal, the infinite ? What have you gained if you have never tasted in your life the deep longing for deliverance and supreme emancipation ? And the spirit of the saints of ages whispers in my ears : What have you gained if you have not tasted the joys of self-surrender, if your heart has not longed to make of you a flute in the hands of Krishna, that master musician of the universe, and if you have not been able to sweeten all your miseries with a touch of God ?"[1]

The quotation, to use a commonplace idiom, does hit the nail on the head. The mystic approach is universally a *sui generis* phenomenon and any assessment of it must take account of the basic principles involved.

The main principle, however, is that the mystic proceeds from an absorbing sense of his creature-

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1. Dasgupta, S. N. : *Hindu Mysticism*, New York, 1959, p. 168.

hood, *i.e.*, as something absolutely impotent and incomplete as against the perfection of majesty, power, and integrity of the Creator. Naturally, as his thoughts develop, he becomes convinced of his own nothingness, and hence the nothingness of whatever else he calls his own — the world, the life, the mind, the reason, etc. As against this, the Creator begins to loom large before his inner gaze as supreme over and superior to all these things; His plenitude of power and majesty is gradually revealed as the plenitude of Being. He is the Being; everything else is the figment of a troubled dream. Hence comes the impelling urge for identification—the identification of the imperfect with the Perfect, of reason with what is above all reason. And it logically follows that since what is not Him cannot claim to have this identification, everything like this has ruthlessly to be shed. An approach like this has all along inspired the mystic approach to man's pursuit of a far-off ideal; and, looked at without any prepossession, is perfectly justified, since whatever be man's earthly achievement, he can never remain oblivious of the recurring reminder to him that his life is always incomplete, and that what he calls happiness is only a thin sheath over the intense suffering which he cannot in anyway escape.

Thus we have seen in the preceding pages that the mystics selected by us have all proceeded on the assumption (to speak truly, a matter of unshakable conviction with them) of their creaturehood. On the other hand, there may be a different approach to man's holy quest, an approach which would pre-

suppose the createdness of man but not deny to him his existential gifts. In this approach the dependence of man on a Higher Reality would be as strong as the other approach, but it would be a dependence based upon the consciousness of man as a divine agent, a deliberately created work of art, a potentially gifted being, who must never tire of energising himself towards achieving the best according to the talents with which he has been endowed. There have been profoundly devoted souls who have achieved God-realisation along this path. Any comparison between the two groups is uncalled for, just as it is equally wrong to judge one by applying the standard of the other. The mystic approach, as we have already said, has been, by and large, founded upon the principle of the creaturehood of man, and its path has been charted out accordingly.[2]

While thus there is hardly any ground for the criticism that the mystic pursuit may give salvation to the individual but leave the wide world in its old darkness, we may also point out that the mystic *sādhanā* has very often inspired constructive efforts towards general amelioration, as is evident in the world-wide proliferation of the activities of the Rāmakṛṣṇa Mission and the wide diversification of its activities. The mystic that Rāmakṛṣṇa was, he never kept his realisations entirely to himself. His teachings

2. For further details on this categorisation, the reader is referred to Rudolf Otto's *The Idea of the Holy*, Chapter IV. London, 1952.

and exhortations were the living seeds from which this majestic tree has grown to succour man in various ways. The same thing can be said about the activities of the Rādhāsvāmī faith, of the Śrī Aurobindo Āśrama, of the Mother Āṅandamayī Āśrama, and of a numerous other organisations of the same type all over the world.

In this connection, we cannot overlook a tendency which has lately grown in Europe, undervaluing the Indian and the Eastern approaches to mysticism by calling them all-negating, anarchic, and nihilistic, while at the same time placing a great premium upon the typically Western modes of religious pursuit, in which, it is said, the emphasis on the ethical and constructive sides of life goes to make them more appealing and altruistic. For instance, we may refer to the great humanist and Nobel laureate Schweitzer's book *Indian Thought and its Development*, and Heiler's very profound book on religious devotion, entitled *Prayer*. In both these two books the charge of escapism has been brought against the Indian mystical approach, and on that count a superiority has been claimed for the Western religious approach. While it is patent that such an accusation veers to accepting prejudices, we must also point out to these critics what we have said above: that there are two different approaches to the intuition of Reality, each as valid as the other, but each having its own typical rationale, which should not be confused with the other. Moreover, the fact is, as we have pointed out, that the blessings and grace accruing to one approach very often overflow into the other. Likewise, another accusation, that the mystic approach is

just another device for political and economic exploitation, may be dismissed by pointing out that mystical experience is purely and exclusively intuitive; it has nothing whatsoever to do with man's instinctive impulses.[3]

Assuming that mysticism were in the dock, arraigned for its alleged irresponsibility towards the community, we could find an admirable line of defence in the careers of the mystics belonging to the Hindu faith. It is true that according to the Hindu social ethics, a man is called upon to discharge a certain number of obligations before he sets out on a pilgrimage in quest of the Supreme Reality. The obligations (*ṛṇas*) are social-spiritual in the widest sense, in so far as they relate to a man's ancestors, from whom he has inherited his physical body (*pitṛ-ṛṇa*); to the *devas*, *i.e.*, the deities (*deva-ṛṇa*), who endow him with increased strength in regard to the faculties of knowledge and action; and to the sages and saints (*ṛṣis*), from whom he has received his higher wisdom (*ṛṣi-ṛṇa*).

In the same way it is also assumed in Hindu society that a man incurs fresh liabilities after his spiritual realisation, for it is at that time that he becomes responsible for communicating to others whatever truth and wisdom he might have gathered in the quest. Vidyāraṇya, a Vedāntic scholar and

3. For an extensive discussion of all these aspects, refer to Rādhākṛṣṇan, S. : *Eastern Relegions and Western Thought*. Chapter III. New York. 1959.

writer of the excellent book *Jīvanmukti-viveka,* while dilating on this point, says that one of the main functions of the liberated person (*jīvanmukta-puruṣa*) is to keep alive the fire of Divine Knowledge and maintain its unbroken continuity. It is believed that a mystic of the *jīvanmukta* type is the true teacher of the world, being required to teach not only on the earthly plane known to us but even on higher planes of consciousness. The lives of Buddha and of most of his successors in the spiritual field would bear out this truth. And among the mystics whose lives and achievements we have surveyed in this book, this has been also the general rule.

From the Indian point of view, there are two possible ways of apprehending the Supreme Reality. There are two paths as it were, viz., one of individual salvation (*vyaiyaktika-mukti*), followed by an effort aiming at the salvation of all (*sārvabhauma-mukti*). The difference between Hīnayāna and Mahāyāna in Buddhism, on this particular count, is really a historical example of the difference which is recognised by almost all the other schools of spiritual illumination. The most fundamental point of distinction between the Mahāyāna and the Hīnayāna schools lies in the fact that the former sets for its ideal the salvation of all, whereas in the latter the pursuit is only for one's own salvation. A Mahāyāna Buddhist thus holds that his own *nirvāṇa* or salvation must lead to the attainment of salvation by all; and until this is attained he has to continue his efforts to this end in a tireless manner. He thus says that the Buddha is

still working in the interest of universal humanity and that he will not enter into the stage of *nirvāṇa* except in company with the entire world.

A similar conception is to be found in Vedānta. Appaya Dīkṣita, the Vedāntic scholar who lived in the sixteenth century and wrote *Kalpataruparimala* and *Siddhādhāntaleśa*, says, for instance, that the highest realisation, which is an achievement not of one man but of all men simultaneously, has not yet taken place—the highest advance till now having been that of union with the Divine, called in the Vedāntic terminology '*Īśvara-sāyujya*' or 'Deification'. Unless all creatures are spiritually united, the learned commentator says, it is not possible for the Supreme Experience to descend. It is thus clear that the perfection of an isolated soul, however great he may be, is only a relative perfection. And the relative nature is bound to persist so long as a single soul remains entangled in the meshes of *māyā*.

The Vedāntic theories of unity and plurality of souls hold good from different points of view. The essential viewpoint of Vedānta is in favour of unity rather than multiplicity; and, rightly conceived, it means that there is really no contradiction between emancipation of one soul and that of all. The ultimate fate of each of the souls is bound up with that of the rest, so that to an orthodox follower of the Vedānta doctrine, there can be no liberation of any soul to the exclusion of the others. Consequently, liberation of one soul is simultaneous with, if not identical with, that of the rest. What is looked upon

as liberation is really a participation in the Divine Life on the eternal plane, as distinguished from absolute freedom. The Causal Divine Plane (*kārya-brahmaloka*) is as it were a Kingdom of Joy and Compassion, from which forces of love and harmony come down to the terrestrial plane and seek to remove the limitations in the path of evolution. Every being fortunate to dwell in this heaven is invested with divine power and wisdom, and may be said to be liberated in a certain sense. But the fact is that it is a state of relative perfection only. Absolute perfection is possible only when all the souls are merged in a harmony of transcendence. Just as the inner points of the radii of the circle are united in a common centre, in the same way, the multiple souls meet together on the common ground, representing the basic unity of the one soul. It is believed that all the higher souls, excepting those which have been absorbed in *nirvāṇa, mukti* or *mokṣa*, strive for the common good of the world. It is common knowledge that desire (*vāsanā*), in its most purified form, is the spring of those humanitarian activities in which an emancipated sage engages himself; it is nothing else but a fruit of his *prārabdha*, and it must exhaust itself through consciously rendered service to the world, before the supreme goal is unalterably and once for all reached.

We have seen how among the mystics represented in this book, the value of service rendered to suffering humanity has been recognised by the majority of them. Rāmakṛṣṇa's conception of *vijñāna*, and Ramaṇa Maharṣi's views on *sahaja nirvikalpa* and *jīvan-mukti*, do provide for a field of the purest activities

on the part of the relatively liberated souls. The divine commandment to Rāmakṛṣṇa, ordering him to stay on in 'relative consciousness' (*bhāva mukhe thāko*), rather than lose himself in the Infinite, lends support to the view that the all-negating absorption of the soul immediately after the dawn of wisdom is not consistent with the divine scheme of world administration.

It is true that emphasis is laid, in all systems of Indian philosophical thought, on the greatness of *mokṣa* or *nirvāṇa*. This is intelligible, and is not opposed to the ideal of service and philanthropy. *Mokṣa* is an ideal to be kept in view, by every human being, as the attainable, though difficult, goal of perfection, peace, and harmony. So long as there is a conception of and conviction about the hiatus between Self and not-self, or of one self and of another self—a hiatus which is all-pervasive—the ideal of *mokṣa* is bound to comprehend in it the fulfilment of the deep aspiration for human unity and for universal emancipation, as distinguished from the individualistic spiritual ambition of a single soul or a group of souls.

As we have already said, Vāmā Kṣepā, in the course of a conversation with a visitor, expressed his belief in universal emancipation, and stated that like the individual *kuṇḍalinī*, the Cosmic *Kuṇḍalinī* (*mahā-kuṇḍalinī*) also can be awakened into activity. It is only when this is effected that the entire world will march consciously towards liberation. This cannot be dismissed as a *nuga parva* from the master. Deep conviction breathes through it and the spirit of this utterance

inspires all. The other mystics, too, in their own ways express a similar conviction. Judged in the above context, therefore, the individual liberation (*mukti*) is a personal enterprise, and as such forms an internal aspect of the bigger issue of Universal Emancipation. Until this ideal of universal good is actually realised, even a liberated person is not altogether free from responsibilities. It is an incontrovertible desideratum that true service to the rest of the community must be rendered by a man, when the light of Wisdom has dawned upon him and when he is free from the trammels of *māyā* and his mind filled with a deep compassion for the misery-afflicted world.

The ideal of Prabha Jagadbandhu is still more exalted in its nature. What he described as *amṛta-vaṇṭana* is the distribution of the wealth of spiritual wisdom to the impoverished and blighted human souls upon the earth, who are trudging along a weary way. His exhortation in regard to this is really an invitation to the people to accept the offer that is being made to them. This great saint said in effect that even the Great *Rāsa-līlā* of Kṛṣṇa was an example of spiritual aristocracy, in so far as all the human souls were not permitted to take part in and enjoy the *līlā*. The ineffable joys of *Rāsa-līlā* were, and in fact are, a high privilege, inasmuch as these are intended for a chosen few. Those who are grounded well in the metaphysics of the Bengal school of Vaiṣṇavism know it well that it is the ability to reach the particular stage known as *mahābhāva*, which alone entitles a devotee consciously and fully to participate in the Divine Sport (*nitya-līlā*); and it goes without saying

that this stage is extremely difficult to attain. *Mahābhāva* is the essence of *Rādhā.* She is the divine consort and an embodiment of *mahābhāva*. Until the soul is purified, it remains below par in relation to the essence of *mahābhāva*, and consequently lives outside the pale of Divine *Līlā*. How can the soul rise up in consciousness and power, so that the high privilege be aspired to? Jagadbandhu has, therefore, expressed his firm conviction that the greatest divine miracle remains yet to be worked out. It will be a miracle which will enable all the souls in existence to develop sufficient strength to be in conscious touch with the Divine Reality. The conception of his *mahāuddhāraṇa*, *i.e.*, the great and grand awakening and emancipation, is his pre-science of a perfect liberation of the entire created universe, and the steps leading to this great day are spelled out by him with the utmost clarity and the deepest faith and reverence. This is, indeed, a sublime idea and matchless for its grandeur. Appreciated in its true perspective, it throws into shade the highest conception of compassionate ministration to others (*paropakāra* in the Mahāyānic philosophy).[4]

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4. According to the Mahāyāna doctrine, love (*maitri*) and compassion (*karuṇā*) are the characteristics of all Buddhas and Bodhisattvas. While speaking on Aśvaghoṣa's commentary on the Mahāyānist creed, Dasgupta observes : "All Buddhas while at the stage of discipline feel a deep compassion (*mahā-karuṇā*) for all beings, practise all virtues (*pāramitās*) and many other meritorious deeds, treat others as their own selves, and wish to work out a universal salvation of mankind in ages to come, through limitless numbers of *kalpas*, recognize truthfully and

Thus the unjustified controversy on the Indian mystics, as we see, is the result of an incorrect interpretation of the other-worldly attitude of the mystics, and we hope the controversy will be set at rest in the light of the arguments we have advanced above. It is enough to say that *sarvabhūtahite ratāḥ*, *i.e.*, a deep absorption in the best type of altruism and universal amelioration, is the ideal kept in view by every true mystic, Hindu, Buddhist, Jaina, or any other. Indian mysticism has its varying and diverse aspects, indeed there are different types of it. But the common thread which binds together all types of paths and experiences in all their rich variety is that it has positively discouraged isolationism and exclusivist life. Like the essential emotional, cultural, and spiritual unity of India which is a living reality in the midst of great varieties and which has all along fed the unquenchable flame in the national soul, all the great mystics of India, whether living or departed, constitute the harmonious links in the same golden chain.

The mystics whom we have chosen for discussion have not been exclusively men of contemplation, though the realisations of profound spiritual truths naturally gave them a spirit of deep and unruffled absorption. Along with their deep speculative bent, they have also shone as great men of action, *karma-yogins*, who always let the flower of their high attainments

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adequately the principle of equality (*samatā*) among people; and do not cling to the individual existence of a sentient being." Dasgupta, S.N.: *A History of Indian Philosophy* Vol. I. pp. 137-138. Cambridge, 1963.

bloom through their speech and other activities. And the bloom has certainly filled the hearts of others. The latter's name, it is needless to say, is legion. Millions have come directly under the spell of the saints' pure and blessed personalities, and still more have had upon their lives the salutary effects proceeding from an indirect association with these great men. All of these millions have realised, of course in varying degrees, that the greatest goal before man is to realise the true Self within him, and that all other pursuits in life taken together are nothing in comparison to the pursuit of Self-realisation, which alone can mean the true fulfilment of human destiny.

The spectre of death has for natural reasons loomed large before these people. If death be inescapable, if it must devour everything, all positive pursuits must be deemed fruitless — this thought they have all had. But what they have known through such an introspection and enquiry is that death is of two types — the one, natural death which is a part of the cosmic order; and the other, the death which we invite upon ourselves through our ignorance, ego, and our involvement in the banalities of life. Between the two, the former, though appearing to be the symbol of negation, is really the prelude to a fresh start of the positive state. In other words, death as a part of the cosmic scheme can never be absolutely negative. It has a beyond, seen in the perspective of which death is a deliverance.

Mystic speculations, as a rule, have given little importance to death, which is an integral part

of human existence. But the other death — man's obliviousness to the Divine Life — is more serious. It is, as it were, a self-invited negation, an act of unpardonable frashness and wantonness. When man says that he considers his powers of conception, the cognitive process and his competence in the world of empirical reality to be all in all, and that armed with them he can achieve everything, he is only digging his own grave. He ought to realise that these, which he calls his own, can never be so; because subject to the law of mortality, these must fail one day, and their inadequacy and incompleteness will be the more stunning to him, the more he lays faith in them and carves out his path accordingly. The virus of this delusion is far more deadly. It spreads quickly and engulfs whole communities and nations and brings them to a sad end. The greatest contribution which these mystics, belonging to different faiths, times, and places, have made is the setting up of glorious examples before others of how success can be attained in the pursuit of true knowledge, and how they have succeeded in visualizing and realising the majesty of the Self. They have thus drunk deep at the eternal springs of Knowledge and Life, gaining therefrom a liberation and tranquillity, so deep as to be completely ineffable. Thus they have triumphed over their ignorance and falsehood.

Our study of the lives and achievements of the mystics, and of the principles involved in a pursuit of the mystic path, has not been a cold and indifferent analysis. We have built our arguments on the foun-

dation of the *raison d'etre* of mysticism, in which we have fully believed. A spirit of idealism too has inspired us in this pursuit. We have, for example, always kept in view the firm faith of the Indian mind that completion and fulfilment in their deepest connotations are within the pale of human achievement, and that the mystic path of the pursuit of the Supreme Reality is the most effective and rewarding means to that end. Moreover, while emphasising the exclusion and solitariness in which the mystic practises the presence of God, we have shown how mysticism has never been a-moral, *i.e.*, how it has always founded itself upon an unswerving pursuit of virtue, constant introspection, and practice of the hardest discipline; we hope, thereby, to have exploded the criticism of mysticism on the ground of its alleged non-ethical character and its having brought down God from the divine pedestal to the level of the Self within man himself.

The journey to the Supreme Reality is an upward movement, and like all upward movements, success in it depends primarily on the preparation and readiness of the man who braces himself for the ascent. Unless he is sincere and pure, he can only move up to the base camp, but cannot dare to negotiate the path leading to the summit. We remember what Al-Ghazāli, a shining star in the galaxy of the Persian *Ṣūfī* mystics, said in this connection. He says that the traveller undertakes the upward journey with a full knowledge of the difficulties to be encountered; and lest the difficulties should overcome him,

he sweeps away all that is evil in him and replaces it by all that is good. Virtues he absorbs in his own nature by discipline and practice. He deliberately sets about removing the impurities from his soul, in order that these may not be stumbling blocks in his path. Mysticism thus is not a one-way movement. Moral purity through practice is its foundation, and what the mystic achieves to this end is an edifying lesson to all others.

Religion and spirituality do embrace entire communities. But we cannot and should not expect each person to be unswervingly pursuing his ideal principles, and consummating his pursuits by realising the goal. In this respect the same law operates here as in the other fields of man's creative work. The decisive breakthrough can be achieved only by a select few, and this is exactly what we credit the great mystic-saints and sages with. They reach the cherished goal; and the milestones which they permanently leave behind for others can never be but the great and fateful signals for the spiritually blinded people of the world. This is by no means wishful thinking, but an accomplished fact of history; and we need hardly repeat that this has been the strongest sustaining and life-giving force in the march of human civilization.

Mysticism, thus, we have tried to establish, is the expression of the best, highest, and most comprehensive form of spiritual idealism. The freedom of the human soul from all earthly trammels, and its ascent to that level from where it can have an intuition of Reality is, indeed, the expression of an unshakable

faith in the intrinsic divinity of man, lending unmistakable presence of Reality to the concept of the universal spiritual elevation, the yearning for which is always there in the deepest layers of our consciousness. Śrī Aurobindo, one of our greatest saint-philosophers, has rightly said that each man or woman must fully realise the divine flame illuminating his or her soul, and to that end must discipline the will and shed the ego. There must also be what he calls a cognitive relation between the knower and the known. This is not what is meant by the Vedāntins, namely, that *buddhi* must stop functioning before an intuition of the Absolute is gained; on the other hand, the Supermind, which is the Supreme Reality and which embraces in its fold in a relation of harmony all manifestations of matter as well as spirit, demands that, while it is pursuing its own unerring process of revelation unto human beings, the latter must cooperate with it and hasten this process of revelation through the best integration of the cognitive resources at their disposal.

Mysticism, in our view, is the nearest approximation to this ideal state, which is the condition antecedent to the descent of the Supermind. Moreover, regarding the liberated soul, Śrī Aurobindo calls him the most free who enjoys an ever-intense tranquillity within and boundless and pure creative energy without. This also applies fully and totally to the conception of the ideal mystic, which we have tried to elaborate in this book. We have tried to show how the Ocean of Bliss has not merely yielded to his quest but has conferred upon him the privilege

of taking a full dip into it, and then radiating the attributes of freedom, luminosity, and elasticity gained therefrom to all others. On account of them, the world is a much better place to live in than it would have been if the deepening of moral *malaise* had not been checked. Moral regeneration of man, recovery of his faith (or by whatever name we may denote the mode of our achieving a better human life), our deepest yearnings for peace, love, and harmony can be achieved only by a complete and integrated application of the realisation of our intrinsic solidarity among ourselves. It is this truth that illumines us by means of mysticism; and the more we are absorbed in this light, the greater will be our reward in our quest for the perennial values of life.

III–8 (45/2/125–72)

APPENDIX

APPENDIX

Quotations in Devanāgarī Script

For the facility of correct reference, the Saṁskrit and vernacular quotations transliterated in Roman script throughout the book have been collected here and rendered in Devanāgarī script according to chapter.

Chapter IV

P. 90 पीयते प्रेमपीयूषं शिष्यते परमा कला ।
भुज्यते परमानन्दो भोगिना न स भोगिना ॥

—नरहरि, बोधसार, XXXIV, Verse 8

GLOSSARY

GLOSSARY*

A (अ) : First letter of the alphabet; also has a negative sense; a name of *Viṣṇu*; it has a special significance as the first of the three sounds in the sacred syllable *Oṁ* (*A U M*).

Abheda (अभेद) : Non-difference, identity.

Abhidharmakoṣa (अभिधर्मकोष) : The name of a work on the dogmas of Buddhist philosophy or metaphysics.

Abhijñā (अभिज्ञा) : Lit., knowing, skilful, clever, understanding; higher knowledge; supernatural science or faculty of a *Buddha* of which five are enumerated, viz., (I) taking any form at will, (2) hearing from any distance, (3) seeing of any distance, (4) penetrating man's thoughts, (5) knowing their states and antecedents.

Abhimāna (अभिमान) : Lit., to think of, long for, desire; to think of self, high opinion of one's self; to be proud of; self-conceit; egoism; sense of 'I'-ness.

Abhinavagupta (अभिनवगुप्त) : The name of a well-known author belonging to Kashmir, author of *Tāntrika* texts like *Tantrasāra*, *Tantrāloka*, etc.

Abhiniveśa (अभिनिवेश) : Lit., concentration, close attention; devotion, attachment; resolution; perseverance; ardent longing or expectation; earnest desire. In *Yoga* philosophy, a sort of ignorance causing fear of death; the instinctive clinging to worldly life and bodily enjoy-

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*A detailed glossary dealing mostly with the Sanskrit terms used in the three volumes of this book is given below. An attempt has been made to give the various meanings of the technical terms used in this book. In preparing the Glossary I have profitably consulted the Sanskrit-English dictionary of Monier Williams and the writings of Sv. Nikhilananda.

ments and the dread that one might be cut off from all of them by death.

Abhiṣeka (अभिषेक) : Lit., anointing, inaugurating or consecrating; religious bathing; ablution; bathing of the Deity to whom worship is offered.

Abhiṣeka-bhūmi (अभिषेक-भूमि) : The stage of consecrating, a stage of the *Bodhisattva* when he enters the tenth stage of spiritual journey called *Dharmameghā*.

Abhyāsa Yoga (अभ्यास योग) : Union with God, through practice.

Acalā (अचला) : Lit., not-moving; unchangeableness; the 'Immovable' — one of the ten degrees which are to be ascended by a *Bodhisattva* before becoming a *Buddha* — the eighth stage of the ten stages of a *Bodhisattva*'s spiritual journey, a path of great significance.

Acintya (अचिन्त्य) : Lit., that which cannot be conceived; The Inconceivable; surpassing thought; a name of *Śiva*.

Acit (अचित्) : Non-soul, matter.

Acyuta (अच्युत) : Lit., not fallen; also means imperishable; one of the names of Lord *Kṛṣṇa* or of *Viṣṇu*.

Adattadāna (अदत्तदान) : Lit., stealing; a *Bodhisattva*, in the second stage of spiritual journey called *Vimalā*, refrains from 'Stealing'.

Adhaḥ (अधः) : Lit., downward; that which is below or in the lower region.

Adhama-bhakta (अधम-भक्त) : The lowest type of devotees ; Cp. Rāmakṛṣṇa's classification of three types of devotees, viz., (1) *Uttama-bhakta*, the highest type of devotees, (2) *Madhyama-bhakta*, the intermediate type of devotees, and (3) *Adhama-bhakta*, the lowest type of devotees.

Adharma (अधर्म) : What is unjust, not right, demerit, unrighteousness, injustice; irreligion, opposite of *dharma*. *Dharma* and *Adharma* are two of the twenty-four qualities, mentioned in *Nyāya* philosophy, and they pertain only to the soul. They are the peculiar causes of pleasure and pain respectively. They are imperishable, but inferred

from reasoning and from transmigration. Also means one of the five categories of knowledge recognised in the *Jaina* philosophy.

Adhikāra (अधिकार) : Eligibility; rightful claim, ownership, power, authority.

Adhikāra-mala (अधिकार-मल) : Impurity incidental to a life of power or authority.

Adhikārika (अधिकारिक) : Possessed of power, claim, ownership; having authority; subject of devotion (*bhakti*), or of knowledge (*jñāna*).

Adhikārin (अधिकारिन्) : Same as *Adhikārika*.

Adhiṣṭhāna (अधिष्ठान) : Lit., standing by, being at hand, approach. Resolutions — a *Bodhisattva* establishes himself in four resolutions, viz., truth (*satya*), renunciation (*tyāga*), *upāsanā*, and *prajñā*, in the second stage of his spiritual journey, called *Acalā*.

Adhyāsa (अध्यास) : Lit., false attribution, wrong supposition, superimposition. In *Vedānta* philosophy, an act of attributing falsely or erroneously, through mistake or ignorance, the properties of one thing to another, *i.e.*, superimposing through mistake a rope which is not really a serpent to be a serpent.

Advaita (अद्वैत) : Non-duality; the name of a school of *Vedānta* Philosophy teaching the ultimate oneness of *Brahman*, embodied souls (*jīvas*), and the universe (*jagat*), and the unreality of the last two, apart from *Brahman*. The chief and classic exponents of the *Advaita* philosophy are Gauḍapāda and Śaṅkarācārya.

Advaita-bhakti (अद्वैत-भक्ति) : Unitive love; monistic attitude to Divine Love where the Lover and the Beloved are considered to be non-dual, *i.e.*, devotion to God even when there is a consciousness of unity between self and God.

Advaita Brahmajñāna (अद्वैत ब्रह्मज्ञान) : Non-dual Knowledge of *Brahman*.

Advaita Prabhu (अद्वैत प्रभु) : An intimate devotee and companion of Śrī Caitanya Mahāprabhu, a *Vaiṣṇava* saint of Bengal.

Advaita-sādhanā (अद्वैत-साधना) : Spiritual practice performed with a view to attain non-duality with the Ultimate Reality.

Advaita Svāmī (अद्वैत स्वामी) Same as *Advaita Prabhu.*

Advaitavādin (अद्वैतवादिन्) : One who propounds the identity of spirit, self, and matter, or of *Brahman*, and the universe.

Advaita Vedānta (अद्वैत वेदान्त) : The school of *Vedāntic* thought particularly associated with the name of Śaṅkarācārya. The word '*Advaita*' means non-dual, without a second (*advitīya*), and emphasises the fact that *Brahman* is one and one only and indeed the Absolute, *i.e.*, the identity of individual soul with the Universal Soul.

Advaitācārya (अद्वैताचार्य) : Same as *Advaita Prabhu.*

Advaitānubhava (अद्वैतानुभव) : Experience of non-duality.

Advaitānubhūti (अद्वैतानुभूति) : Experience of non-duality; devotion to God even when there is a consciousness of unity between self and God.

Agama (अगम) : Lit., that which is incapable of being approached, Unapproachable; unattainable; Inaccessible; Unintelligible; Inconceivable, Incomprehensible.

Agama-Loka (अगम-लोक) : The Inaccessible World. According to *Surat-Śabda-yoga*, it is the second reservoir of spirituality, the first one being *Agama-Puruṣa*, The Unapproachable Person. See *Agama-Puruṣa*.

Agama-Puruṣa (अगम-पुरुष) : The Unapproachable Person. It is the first reservoir of spirituality, according to *Surat-Śabda-yoga*. See *Agama-Loka.*

Aghāti (अघाति) : Lit., non-injurious, harmless.

Aghāti-karma (अघाति-कर्म) : Non-obscuring *Karmas* or actions which deal with the status of an individual. They are of four types, viz., (1) *Āyuṣka*, (2) *Nāma*, (3) *Gotra*, and (4) *Vedanīya.*

Aghora (अघोर) : The name of a religious sect under the

Tāntrika order, the followers of which eat loathsome food and are addicted to disgusting practices; not terrific; an euphemistic title of *Śiva*; a worshipper of *Śiva* and *Dūrgā*.

Ahad (अहद्) : (Arabic) meaning, One.

Ahaitukī-bhakti (अहैतुकी-भक्ति) : Groundless, causeless devotion; devotion without any motive; spontaneous devotion.

Ahaitukī-haribhakti (अहैतुकी-हरिभक्ति) : Absolute devotion to *Hari, i.e.*, God.

Aham (अहम्) : Ego, egotism, sense of self; conception of individuality; I.

'*Aham-Brahmāsmi*' ('अहं-ब्रह्मास्मि') : Lit., 'I am *Brahman*', *i.e.*, identity between the individual soul and the Universal Soul. The expression is used by Śaṅkara to mean complete identity between *Brahman*, the Ultimate Reality and *Jīva*, the individual soul and it accepts no difference between the two.

Ahaṁgraha (अहंग्रह) : A kind of *upāsanā* consisting of meditation on the object as one with the Subject.

Ahaṁkāra (अहंकार) : Lit., the ego or 'I', consciousness, egoity or egoism, conception of one's own individuality of self, self-consciousness, self-conceit, haughtiness. In *Sāṁkhya* philosophy, the third of the eight elements of creation; self-love considered as an *avidyā* or spiritual ignorance in *Vedānta* philosophy.

Ahaṁtā (अहंता) : The sense of 'I'-ness.

Ahaṁvṛtti (अहंवृत्ति) : The function of the ego.

Ahetuka (अहेतुक) : Uncaused; natural, spontaneous; overflowing.

Ahetuka-kṛpa (अहेतुक-कृपा) : Overflowing Grace.

Ahiṁsā (अहिंसा) : Non-injury or non-violence, harmlessness in relation to all life; abstaining from killing or giving pain to others in thought, word, or deed: *ahiṁsā paramo dharma*—non-injuring anything is one of the cardinal

virtues of most Hindu sects, but particularly of the Buddhists and the Jainas.

Aikāntikī-Haribhakti (ऐकान्तिकी-हरिभक्ति) : Absolute devotion to Lord *Hari*, the God.

Aiśvarya (ऐश्वर्य) : The supremacy, sovereignty, power, wealth, greatness; the divine faculties of omnipotence, omnipresence, omniscience, etc. Lordship, *i.e.*, the state of being a mighty Lord; power, sway. Superhuman powers, either perpetual or transient, consisting, according to some, the following eight : (1) minification (*aṇimā*), (2) lightness (*laghimā*), (3) largeness (*mahimā*), (4) attainment (*prāpti*), (5) irresistible will (*prākāmya*), (6) mastery or control (*vaśitva*), (7) control of all the objects (*īśitṛtva*), and (8) supreme efficiency of will and desire (*yatrakāmavaśāyitva*), or according to others, of such powers as vision, audition, cognition, discrimination, omniscience, and active powers, such as swiftness of thought, power of assuming forms at will, and faculty of expatiation.

Ajapā (अजपा) : The name of a particular *japa* or muttering of *mantras* simultaneously repeated with the function of respiration, *i.e.*, inhalation and exhalation.

Ajāmila (अजामिल) : The name of a person in ancient time who was a great sinner.

Ajāta (अजात) : Unborn.

Ajñāna (अज्ञान) : Same as *Avidyā* and *Māyā*; nescience, ignorance, individual or cosmic which is responsible for the non-perception of Reality; a kind of metaphysical ignorance on account of which *Brahman* or Non-dual Reality appears as the material universe and embodied creatures. The cause of this appearance remains inscrutable to the finite mind, which itself is a product of *Ajñāna*. *Ajñāna* consists of the three *guṇas*, namely, *sattva* or the principle of light, *rajas* or the principle of activity, and *tamas* or the principle of inertia, which are present in all phenomenal objects. *Ajñāna* can be

destroyed only through the Knowledge of *Brahman*, when the phenomenal being attains to Liberation.

Ajñānin (अज्ञानिन्) : Ignorant; unwise; one who is ignorant of one's true identity with the Reality or *Brahman*.

Ajñāta-jñāpaka (अज्ञात-ज्ञापक) : That which makes known what is unknown.

Ajñāta-sattā (अज्ञात-सत्ता) : Unknown existence.

Akaha (अकह) : Indescribable, unspeakable, unutterable.

Akhaṇḍa (अखण्ड) : Not fragmentary; entire; whole; Integral.

Akhaṇḍa-jñāna (अखण्ड-ज्ञान) : Lit., unbroken knowledge; Integral Knowledge.

Akhaṇḍārtha (अखण्डार्थ) : Signifying as object which is integral in nature.

Akiñcanatva (अकिञ्चनत्व) : Non-possession of worldly things; also signifies humility. The state of dedication of everything to Lord *Kṛṣṇa*; the devotee is thus free from all worldly affinities and possessions and fully dedicated to Lord.

Akṣara (अक्षर) : Imperishable; Unchanging. The Indestructible, Immutable Spirit or *Brahman*; also a name of *Brahman*. It also means a sound, a word, or a letter of alphabet. It also means final beatitude; religious austerity, sacrifice.

Akṣara Brahman (अक्षर ब्रह्मन्) : *Brahman* conceived as Immutable and is free from any movement; a limited form of *Brahman*; also means symbol *Oṁ* which signifies *Brahman*.

Akṣara-Puruṣa (अक्षर-पुरुष) : *Puruṣa* or *Ātman* or Self conceived as Immutable.

Alakha (अलख) : Lit., that which is incapable of being discerned. Indiscernible; the Incomprehensible One; that which cannot be signified by anything or which cannot be apprehended.

Alakha-Loka (अलख-लोक) : Invisible world. The term is used in *Surat-Śabda-yoga*.

Alakha Puruṣa (अलख-पुरुष) : The Invisible Being. The expression is used mostly in *Surat-Śabda-yoga*.

Alakṣaṇa (अलक्षण) : Devoid of any signs.

Alaṅkāra-śāstra (अलङ्कार-शास्त्र) : A manual or textbook of Indian Rhetorics or Poetics.

Alaukika (अलौकिक) : Lit., not current in the world, uncommon, unusual, immaterial or spiritual world; extra-ordinary, supernatural.

Alāta-cakra (अलातचक्र) : A fire-brand in motion.

A-leśya (अ-लेश्य) : Not associated with colourations, a concept in *Jaina* religion.

Allāh (अल्लाह) : (Arabic), meaning, The Supreme Being or God of the Muslims.

Aloka (अलोक) : Lit., that which cannot be seen; space that which is beyond the world.

Alokākāśa (अलोकाकाश) : Lit., space beyond world of souls and other substances. The *Jainas* distinguish two kinds of space, *Lokākāśa*, *i.e.*, the space where souls and other substances live or exist and the *Alokākāśa*, *i.e.*, empty space.

Amanaska (अमनस्क) : The name of a work.

Amita-pramātā (अमित-प्रमाता) : The unlimited, unmeasured, *i.e.*, infinite subject, *i.e.*, the subject which is not bound by its sense of identity with the body, etc.

Amṛta (अमृत) : Lit., not dead; immortality, imperishable; spiritual liquor, or nectar, ambrosia; final emancipations; Supreme Delight.

Amṛta-kuṇḍa (अमृत-कुण्ड) : Lit., the pool of nectar.

Amṛta-svarūpa (अमृत-स्वरूप) : Essentially of the nature of nectar; unalloyed Bliss, *i.e.*, Immortal.

Amṛta-vacana (अमृत-वचन) : Nectar-like sweet words.

Amṛta-vaṇṭana (अमृत-वण्टन) : Distribution of the Supreme Delight conceived as Nectar to the entire world without any regard to age, caste, or qualifications. This phrase was used by Prabhu Jagadbandhu, a *Vaiṣṇava sādhaka* (saint) of Bengal in modern India.

Aṁśa (अंश) : Part or portion.

Anabhidya (अनभिद्य) : Lit., non-breakable; non-avaricious.

'An-al-Haqq' ('अन्-अल्-हक़्क़') : Lit., 'I am the Truth'. It is a *Ṣūfī* statement of Manṣur Hallāj, of Supreme Ecstatic Experience of unity between the creature and the Creator.

Ananta (अनन्त) : Infinite; endless, boundless, eternal; one of the names of Lord *Viṣṇu,* or of *Śiva*; also a name of snake-god (*Śeṣa*).

Ananta-darśana (अनन्त-दर्शन) : Infinite Vision.

Ananta-sukha (अनन्त-सुख) : Infinite Happiness.

Ananta-vīrya (अनन्त-वीर्य) : Infinite Valour; name of the twenty-third *Jaina Arhat* of a future age.

Ananyagatitā (अनन्यगतिता) : The state of one who has no other refuge.

Anapekṣa (अनपेक्ष) : Indifferent, impartial, regardless, disregard, having no reference.

Anartha-nivṛitti (अनर्थ-निवृत्ति) : Cessation of pain and everything undesirable.

Anādi (अनादि) : Having no beginning; existing from eternity.

Anāgāmin (अनागामिन) : Lit., 'non-returning'. It represents the third stage of spiritual perfection according to the early Buddhists.

Anāhada (अनाहद) : Popular form of the word *Anāhata.* See *Anāhata.*

Anāhada-dhvani (अनाहद-ध्वनि) : Unstruck Sound which permeates the universe and has no origin.

Anāhata (अनाहत) : Lit., unbeaten, unwounded.

Anāhata-dhvani (अनाहत-ध्वनि) : Sound produced otherwise than by beating; the sound *Oṁ.*

Anāhata-cakra (अनाहत-चक्र) : The name of a psychophysical centre located in the heart which is the fourth mystical centre in the *Suṣumnā-nāḍī* and has no origin and from which the unstruck sound arises. See *Kuṇḍalinī.*

Anāhata-nāda (अनाहत-नाद) : Same as *Anāhata-dhvani.*

Anāma (अनाम) : Nameless, without any name.

Anāmī (अनामी) : That which is beyond name; nameless; an epithet of Reality.

Anāmī-Puruṣa (अनामी-पुरुष) : Nameless Person.

Anāyūhaniryūha (अनायूहनिरयूह) : Lit, neither accepted nor rejected; non-taken and non-rejected.

Aṇḍa (अण्ड) : An egg, often used with reference to the world as having sprung from the primordial egg of *Brahmā* (*Brahmāṇḍa*).

Anekāntavāda (अनेकान्तवाद) : Lit., the 'theory of many-sidedness'; a metaphysical theory maintained by the *Jainas* that the Reality has infinite aspects.

Aṅga (अङ्ग) : Part of a limb.

Aṇimā (अणिमा) : Minuteness; atomic nature; The supernatural power of becoming as small as an atom; one of the eight powers or *siddhis* of a *Yogī.*

Animitta (अनिमित्त) : Causeless, groundless, causal absence or absence of an adequate cause or occasion.

Anirvacanīya (अनिर्वचनीय) : Lit., unutterable; indescribable; indeterminable; that which cannot be easily explained; the character and its material cause *Māyā* as definable neither as real nor as unreal nor as a combination of both real and unreal.

Anivṛtti-karaṇa (अनिवृत्ति-करण) : A stage of spiritual journey according to Jainism which indicates a stage of purification.

Annamaya (अन्नमय) : The name of the first sheath which is physical; gross material body which is sustained by food.

Annamaya-koṣa (अन्नमय-कोष) : The lowest of the five sheaths (*pañcakoṣa*) as recognised in *Vedānta* and which corresponds to the physical body; the gross physical sheath or wrapper of the soul; hence, the material world,

the coarsest or lowest form in which *Brahman* is considered as manifesting itself in the worldly existence.

Anṛta (अनृत) : Untruth, false (words).

Antaḥkaraṇa (अन्तःकरण) : The 'internal organ', which consists of *manas* or mind, *buddhi* or intellect, *citta* or mind-stuff and *ahaṁkāra* or egoity.

Antaḥspandana (अन्तःस्पन्दन) : Internal vibrations.

Antaraṅga (अन्तरंग) : Belonging to the inner circle, generally, used with reference to an intimate disciple.

Antarātman (अन्तरात्मन्) : Inner Self.

Antarāya (अन्तराय) : An impediment, obstacle, hindrance.

Antardaśā (अन्तर्दशा) : Lit., an inner stage or condition. A particular stage of the inner spiritual life experienced by Śrī Caitanya of Bengal. See *Caitanya Mahāprabhu*.

Antaryāmin (अन्तर्यामिन्) : Inner guide, ruler; the Immanent One who regulates and controls mankind.

Aṇu (अणु) : Minute, fine, small; an atom of matter.

Anubhava (अनुभव) : Experience; direct perception or cognition; the impression on the mind not derived from memory; one of the kinds of knowledge; spiritual experience; knowledge derived from personal observation or experiment.

Anugraha (अनुग्रह) : Grace; compassion.

Anukalpa (अनुकल्प) : A secondary direction or precept; a substitute or alternative to be used in times of necessity when the primary one (*prathamakalpa*) is not possible.

Anupattika-dharmakṣānti (अनुपत्तिक-धर्मक्षान्ति) : Faith in the originateness of phenomena, an expression of Buddhist philosophy.

Anupāya-mārga (अनुपाय-मार्ग) : Lit., the 'pathless path'; the spiritual way which reveals itself without any conscious effort on the part of the pilgrim or way-farer.

Anurāga (अनुराग) : Lit., Redness; passion; affection, attachment, love; devotion (opp. *Aparāga*).

Anusandhāna (अनुसन्धान) : Enquiry, investigation, searching, close inspection or scrutiny or examination. In the *Vaiśeṣika* philosophy, the fourth step in a syllogism, *i.e.*, the application.

Anuttara (अनुत्तर) : Lit., that beyond which there is nothing; the Beyond; the Highest; the Supreme, the Absolute, the Transcendent.

Aṇutva (अणुत्व) : Atomicity or of atomic nature.

Apara (अपर) : Having nothing beyond or after; having no superior or rival; fathomless, unrivalled, matchless; lower.

Aparā-vidyā (अपरा-विद्या) : The lower knowledge, worldly or mundane knowledge.

Aparigraha (अपरिग्रह) : Disowning or destitute of possessions or belongings, non-acceptance, rejection or renouncing of any besides the necessities.

Aparokṣa (अपरोक्ष) : Direct, intuitive experience.

Apavarga (अपवर्ग) : Lit., completion, end-fulfilment or accomplishment of an action; total absence of pain; liberation, final beatitude; the final aim of human life according to Hindu conception.

Apāna (अपान) : The outgoing breath, *i.e.*, breathing out; respiration; one of the five life winds, or manifestations of the vital breath (*prāṇavāyu*) in the body; it moves downwards and goes out at the anus ejecting unassimilated food. See also *Prāṇa*.

Apāṅga (अपाङ्ग) : Lit., without limbs or without a body; the outer corner of the eye.

Aprakāśa (अप्रकाश) : Unmanifest, not shining or bright, dark; wanting in brightness, not visible; not manifest or evident, hidden, secret.

Apramatta (अप्रमत्त) : Not careless, attentive, vigilant; (mind) undistracted by worldly thoughts and attachments.

Aprākṛta-kāma (अप्राकृत-काम) : Extraordinarily true Divine Love.

Apūrva-karaṇa (अपूर्व-करण) : The eighth stage of spiritual

journey which has not happened in earlier stages according to the *Jaina* view.

Arcā (अर्चा) : Permanent incarnation of God; image or idol destined to be worshipped.

Arcāvatāra (अर्चावतार) : Idols as the most concrete forms of God.

Arciṣmatī (अर्चिष्मती) : Lit., 'glorious'; brilliant, luminous or lustrous; the fourth stage to which a *Bodhisattva* must rise in spiritual journey before becoming a *Buddha*, according to Buddhism.

Ardhabāhya-daśā (अर्धबाह्य-दशा): A state of consciousness which is neither inner nor totally outer on account of a partial watchfulness of the organs. It is an intermediate state lying between the two states of *bhakti*, *i.e.*, inner (*antar-daśā*) and the outer (*bāhya-daśā*). See *Antar-daśā* and *Bāhya-daśā*.

Arhat (अर्हत्) : Lit., the deserving; The Venerable One, The Adorable One. It means the highest state of spiritual Perfection or Divinity in the *Jaina* system; the highest rank in Buddhist hierarchy.

Arjuna (अर्जुन) : Lit., white, clear, bright; the name of the third Pāṇḍava who was the son of Kunti by Indra, a hero of the *Mahābhārata* and the friend of Kṛṣṇa. In the great war of *Mahābhārata* with the Kauravas, Arjuna took a very distinguished part. He secured the assistance of Kṛṣṇa who acted as the Charioteer and delivered to him the *Bhagavadgītā* when on the first day of the battle he hesitated to bend his bow against his own kinsmen.

Artha (अर्थ) : Object of senses or desire, aim ; wealth; one of the four ends (*caturvarga*) of human pursuits, the other three being *Dharma*, *Kāma*, and *Mokṣa*.

Arthacaryā (अर्थचर्या) : One of the means of conversion (*saṁgrahavastu*) according to Buddhism.

Arthavatta (अर्थवत्त) : Lit., wealthy, having meaning; one of

the four means of conversion (*saṁgrahavastu*) according to Buddhism.

Arthārthī (अर्थार्थी) : One type of a *bhakta* or a devotee mentioned in *Gītā*. A devotee who is in need of some worldly possessions and who hankers after wealth and worldly goods.

Aruṇeśa (अरुणेश) : The name of a *Tantra*; one of the sixty-four *Tantras* mentioned in a commentary by Lakṣmīdhara on *Saundarya-laharī* of Śaṅkara.

Asamprajñāta-samādhi (असम्प्रज्ञात-समाधि) : The higher form of *Samādhi* in which the mind is lost completely.

Asamsakti (असंसक्ति) : A complete detachment from the objective world, a stage of spiritual journey according to *Yoga-Vāśiṣṭha Rāmāyaṇa*.

Asamsṛṣṭa (असंसृष्ट) : Lit., not mixed with, not connected, not living in common; having no connection.

Asaṅga (असंग) : Lit., free from ties, independent, free from worldly company; *Puruṣa* or Self in *Sāṁkhya* Philosophy; the name of a Buddhist scholar.

Asaṅga-bhāvanā (असंग-भावना) : Meditation based on detachment.

Asaṅga-bhāvanā-nivṛtti (असंग-भावना-निवृत्ति) : Lit., cessation of thought of loneliness.

Asat (असत्) : Non-existence, unreal, matter.

Aśauca (अशौच) : Ceremonial impurity either by child-birth or by the death of some relatives or by the commission of prohibited works.

Asmitā (अस्मिता) : Ego-ism, I-ness; erroneous identification of the self with the mind, body, etc.

Aṣṭadala-kamala (अष्टदल-कमल) : Lit., a lotus having eight petals.

Aṣṭadhātu (अष्टधातु) : Eight kinds of elements taken collectively, viz., gold, silver, copper, lead, iron, etc.

Aṣṭasakhī (अष्टसखी) : Eightfold dearest confidants of *Rādhā*, without whom the blissful erotic love sport of *Kṛṣṇa* and *Rādhā* is not nourished nor does it expand.

Aṣṭasiddhi (अष्टसिद्धि) : The *Yogic* powers of eight kinds as mentioned in *Pātañjala-yoga,* viz., *aṇimā, laghimā,* etc.

Aṣṭāṅga-yoga (अष्टाङ्ग-योग) : Eight-fold path of *Yoga*; the eight limbs of *Yoga*.

Asteya (अस्तेय) : Non-stealing.

Aśvaghoṣa (अश्वघोष) : The name of the author of *Buddhacarita*, a Buddhist text.

Atikrāntabhāvanīya (अतिक्रान्तभावनीय) : The fourth and the highest stage of a *Yogin* according to *Pātañjala* school which transcends all objects of meditations.

Audārika (औदारिक) : Voracious, gluttonness ; physical.

Auddhatya (औद्धत्य) : Arrogance ; self-righteousness.

Aum (ओम्) : Same as *Oṁ*.

Avadhūta (अवधूत) : The highly spiritual saint of great renunciation mentioned in the *Bhāgavata*.

Avatāra (अवतार) : Descent, advent, manifestation; descent of a Deity upon earth incarnating in general; Divine Incarnation; Incarnations of *Viṣṇu* — there are ten such incarnations of *Viṣṇu*, viz., Fish (*Matsya*), Tortoise (*Kūrma*), *Boar* (*Varāha*), Man-lion (*Narasiṁha*), Dwarf (*Vāmaṇa*), *Paraśurāma*, *Rāma*, *Kṛṣṇa*, *Buddha*, and *Kalki*.

Avāntara-vākya (अवान्तर-वाक्य) : Secondary, subordinate or extraneous words; *Vedic* words or *Vākyas* other than *Mahāvākyas* or Great Sayings.

Avidyā, (अविद्या) : Nescience, Illusion personified; same as *Māyā*, Cosmic or individual, which is responsible for the non-perception of Reality; same as *Ajñāna* or Ignorance, a term frequently occurring in *Vedānta*. By means of this illusion one perceives the universe which does not exist as inherent in *Brahman* which alone really exists.

Avidyā-māya (अविद्या-माया) : *Māyā* or illusion, causing duality, has two aspects, namely, *Avidyā-māyā* and *Vidyā-māyā*. *Avidyā-māyā*, or the '*Māyā* of ignorance', consisting of anger, passion, and so on, entangles one in worldliness. *Vidyā-māya*, or the '*Māyā* of knowledge', consisting of

kindness, purity, unselfishness, and so on, leads to liberation. Both belong to the relative world. See *Māyā*.

Avirata-samyagdṛṣṭi (अविरत-सम्यग्दृष्टि) : It is the fourth stage of the spiritual path of a *Jaina* aspirant to enlightenment called 'right-vision-without-refrain'.

Avirati (अविरति) : Incessant, continuity, uninterruptedness, continuance, lack of a sense of quiet.

Avivartya-bhūmi (अविवर्त्य-भूमि) : Lit., a state from which there is no going back. It is a stage of the *Boddhisattva* in the eighth state called *Acalā*, of his spiritual journey.

Avyarthakālatvam (अव्यर्थकालत्वम्) : It is the virtue of refraining from waste of time and of devoting always to the spiritual welfare and improvement of the self.

Ayoga-Kevalin (अयोग-केवलिन्) : It is the fourteenth stage of a *Jaina* aspirant making absolute cessation of all activities.

Ābhirbhāva (आविर्भाव) : Advent, manifestation.

Ācāra (आचार) : Conduct, manner of action, behaviour, good behaviour, good conduct; custom, practice, usage, traditional or immemorial usage; an established rule of conduct, precept.

Ācārya (आचार्य) : 'Knowing or teaching the *ācāra*, or rules'; spiritual guide or religious or philosophical teacher especially one who invests the student with the sacrificial thread and instructs him in the *Vedas*, in the law of sacrifice and in religious mysteries; the title *Ācārya* is affixed to the names of learned men. The term has often been added as an affix to the names of great teachers or exponents, *e.g.*, in the case of Śaṅkara, Rāmānuja, Maddhva, and others.

Ācārya-guru (आचार्य-गुरु) : The *guru* or teacher who actually initiates the young Brāhmin boy.

Ādhāra-cakra (आधार-चक्र) : The name of the lowest pycho-physical centre in the body.

Ādhikārika (आधिकारिक) : One who is competent, on account of having the necessary qualifications to undertake the task of overcoming the present limitations of human life.

Ādi (आदि) : The first, beginning with; the name of *Brahman*; the primary.

Ādyā Puruṣa (आद्या पुरुष) : The Primal Self.

Ādyā Śakti (आद्या शक्ति) : The Primal Energy, an epithet of Divine Mother; the Primaeval Power being the first of the ten manifestations of the Supreme Divine Power (*Daśa-Mahāvidyā*).

Āgama (आगम) : Treatises on Religion; written or verbal instruction of a trustworthy person; traditional doctrine; sacred knowledge. Lit., means *Śāstras*; texts which have come down to us. *Āgamas* are open to all castes whereas the *Vedas* can be studied by upper caste Hindus only. Ancient Indian mystical traditions are generally embodied in these two parallel lines of development., viz., the *Vedas* and the *Āgamas*. The *Āgamas* represent, therefore, a very ancient tradition connected with the cults of *Śiva*, *Śakti*, *Viṣṇu*, *Gaṇapati*, *Sūrya*, etc.

Āgāmī (आगामी) : Coming (*Karma*).

Ājñā-cakra (आज्ञा-चक्र) : It is the sixth psychophysical centre in the human body according to the *Haṭha Yoga* and is located in between the two eyebrows.

Ākāśa (आकाश) : Ether or space, a subtle material substance which pervades the universe and is the vehicle of sound; the first of the five material elements to be evolved from *Brahman* by the power of *Māyā*, at the time of creation, the other four being *Vāyu* (air), *Agni* (fire), *Ap* (water), *Prithvi* (earth). It is the subtlest form of matter, into which all the elements are ultimately resolved. The *Ākāśa* or Space inside the heart is often used as a symbol of *Brahman* because both are incorporal and subtle.

Āmi (आमि) : (Bengali,) meaning, 'I'; Ego; *Jñānīr-Āmi*, ego of Knowledge, that is, the ego purified and illumined by the knowledge of God. *Bhaktir-Āmi* or ego of Love of God. Some souls, after realizing their oneness with *Brahman* in *Samādhi* come down to the plane of relative consciousness. In this state they retain a very faint feeling of ego, so that they may teach spiritual knowledge to others. This ego called by Rāmakṛṣṇa '*Jñānīr-Āmi*' or "ego of Knowledge" does not altogether efface their knowledge of oneness with *Brahman* even in the relative state of consciousness. The *bhakta* or the lover of God, coming down to the relative plane after having attained *Samādhi*, retains the "I-consciousness" by which he feels himself to be a lover, a child or a servant of God. Rāmakṛṣṇa called this the *Bhaktir-Āmi* or "devotee-ego", or the *Dāsa-Āmi* or "the servant-ego".

Ānanda (आनन्द) : Pure happiness or Joy; Delight, Bliss, Plenary Perfection; one of the three attributes of *Ātman* or *Brahman* in the *Vedānta* Philosophy, the other two being Existence (*Sat*) and Consciousness (*Cit*).

Ānandamaya-koṣa (आनन्दमय-कोष) : The sheath of Bliss. See *Koṣa*,

Ānandamayī (आनन्दमयी) : Lit., full of Bliss; an epithet of the Divine Mother; the name of a living mystic-saint of modern India.

Ānandavardhana (आनन्दवर्धन) : The name of a great philosopher-poet of Kashmir belonging to eighth century A. D.

Ānandātīta (आनन्दातीत) : A state beyond the Highest Bliss.

Āṇava (आणव) : Atomic or atomicity; original impurity, which makes the *jīva* think itself to be atomic.

Āṇava-mala (आणव-मल) : Atomic impurity; one of the impurities of the *jīvas*, the other two being *Māyīya-mala* and *Kārma-mala*, according to *Śaiva-Siddhānta.*

Āṇḍāl (आण्डाल) : A South Indian woman devotional saint; one of the Ālvār saints of South India.

Āraṇya (आरण्य) : The name of a *Tantra* in the list of sixty-

four *Tantras* mentioned by Lakṣmīdhara in *Saundarya-laharī* of Saṅkara.

Ārjava (आर्जव) : Not crucade, straight, direct, simplicity, honest, sincere.

Ārtta (आर्त्त) : Afflicted with or struck by suffering or pain or misery; distressed; the first among the four types of devotees according to *Gītā*.

Ārūpya-dhātu (आरूप्य-धातु) : The world of formlessness.

Āsakti (आसक्ति) : Attachment.

Āsana (आसन) : Sitting in a particular posture according to the custom of devotees, five, or in other places, even eightyfour are mentioned, *e. g.*, *Padmāsana, Bhadrāsana, Vajrāsana, Vīrāsana, Svastikāsana*; according to the manner of sitting ; forming part of the eight-fold observances of ascetics.

Āśābandhasamutkaṇṭhatā (आशाबन्धसमुत्कण्ठता) : A state of intense suspension on the part of the lover in which the mind is fed by hope.

Āśāvatīr Upākhyāna (आशावतीर उपाख्यान) : The name of a mystical work, an allegorical biography by Vijaykṛṣṇa Gosvāmī.

Āśrama (आश्रम) : Abode or hermitage of an ascetic or holy man leading a life of retirement in the forest; a stage of life; any of the stages in the life of a *Brāhmin* or of the members of the three upper castes, of which there are four; during the first he is a *Brahmacārin* or a celibate student of the *Vedas*, during the second *Āśrama*, he is a *Gṛhasta* or householder; during the third *Āśrama*, he is a *Vānaprasthin*, dwelling in the forest; during the fourth *Āśarama*, he is a *Sannyāsin* or monk. Each *Āśrama* has its prescribed duties and responsibilities.

Āśraya (आश्रय) : Refuge.

Āśraya-parāvṛtti (आश्रय-परावृत्ति) : Psychical transformation of a very complex nature as explained in Buddhist works of *Yogācāra* School.

Āsuric (आसुरिक) : Evil in character.

Ātma-darśana (आत्म-दर्शन) : Self-knowledge, spiritual knowledge, true wisdom; Vision of the Self.

Ātma-jñāna (आत्म-ज्ञान) : Self-Knowledge.

Ātman (आत्मन्) : The Supreme Soul or *Brahman*, which according to *Vedānta* is one with the individual soul.

Ātmaramaṇa (आत्मरमण) : Self-Delight; rejoicings in the Supreme Spirit.

Ātma-sphurti (आत्म-स्फुर्ति) : Manifestation of the Self to Itself.

Ātma-vicāra (आत्म-विचार) : Self-cogitation or self-enquiry; excogitation on the nature of Self.

Ātmāvalokana (आत्मावलोकन) : Self-intuition.

Āvaraṇa (आवरण) : Coating; obscuration; one of the two functions of *Avidyā*, the other being *Vikṣepa* or projection of the illusory world.

Āvaraṇa-śakti (आवरण-शक्ति) : The power of veiling; one of the functions of *Māyā*, the other one being *Vikṣepa-śakti*, or the power of distorting.

Āveśa (आवेश) : Lit., joining one's self, entering, entrance, taking possession of; absorption of the faculties in one's wish or idea, intentness, devotionness to an object, a form of Divine Manifestation.

Āvirbhāva (आविर्भाव) : Advent; appearance; manifestation.

Āvṛtta-cakṣuḥ (आवृत्त-चक्षुः) : One with the eye turned inward.

Baddha (बद्ध) : Bound, tied, fixed; fastened; chained, fettered; bound by the fetters of existence of evil; with the *Jainas* that which binds or fetters the embodied spirit, viz., the connection of the soul with deeds.

Bahirātman (बहिरात्मन्) : External self.

Bahiḥspandana (बहिःस्पन्दन) : External vibrations.

Baindava Śarīra (बैन्दव शरीर) : Astral Body.

Bala (बल) : Power, strength, might, vigour, force, virility;

force considered as a sixth organ of action (cf. *Karmendriya*).

Bandha (बन्ध) : Lit., binding, tying, a bond, chain, fetter. In philosophy, mundane bondage, attachment to this world; opposite to *mukti* or *mokṣa*, *i.e.*, final emancipation, regarded in the *Sāṁkhya* philosophy as threefold.

Baṅkanāla (वंकनाल) : A particular nerve recognised by the *Sants* which is so called on account of its crooked condition. A stage in spiritual journey of *Surat-Śabda-yoga* propounded by Svāmījī Mahārāj.

Baqā (बक़ा) : (Arabic), meaning, the state of subsistence, duration; in *Ṣūfīsm*, it designates the spiritual state of subsistence beyond all form, that is, the state of reintegration in the Spirit, or even in Pure Being; also means Divine Eternity; its opposite is *Fanā* or Extinction.

Baṭukbhairava (वटुकभैरव) : The name of a *Tantra*; one of the sixty-four *Tantras* given in a list by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Bābā (बाबा) : The Bengali word for father.

Bābājī (बाबाजी) : A name by which holy men of the *Vaiṣṇava* saints are called.

Bāblā (बावला) : A tree, the Indian *acacia*.

Bābu (बाबु) : A well-to-do gentleman, also equivalent to Mr. or Esq.

Bādarāyaṇa (बादरायण) : The author of the *Vedānta-sūtras*, identified with *Vyāsa*. See *Vyāsa*.

Bādhitānuvṛtti (बाधितानुवृत्ति) : The continuation of the old state of consciousness after sublation.

Bāhyadaśā (बाह्यदशा) : A state of human mind when it is capable of receiving external impressions; external conditions.

Bāndā (बान्दा) : (Persian), meaning, a slave.

Bāul (बाउल) : Lit., a mad man, used in the sense of a particular sect of which the votaries are maddened

with Divine Love; God-intoxicated devotees, mendicants of a *Vaiṣṇava* sect. They sing devotional songs accompanied by one-stringed (एकतारा) instrument in praise of God or Divine and His relation with the human soul. They are found generally in Bengal.

Bela (बेल) : A tree whose leaves and also the fruits are sacred to *Śiva*.

Bhagavadanubhava (भगवदनुभव): The realisation of God or Divine Experience.

Bhagavad-bhakti (भगवद्-भक्ति) : The Love of God, especially in His personal aspect; a religious discipline emphasising attachment to God, and also devotion, trust, homage, worship, piety, and faith regarded by dualistic philosophers as the sole means of salvation.

Bhagavad-bhakti-rasāyaṇam (भगवद्-भक्ति-रसायनम्) : The name of a work on Divine Love by Madhusūdana Sarasvatī.

Bhagavad-darśana (भगवद्-दर्शन) : The Vision of God.

Bhagavaddharme-niṣṭhā (भगवद्धर्मे-निष्ठा) : Faith in Divine attributes.

Bhagavadgītā (भगवद्गीता) : The name of a sacred book of the Hindus (comprising eighteen chapters, from the twenty-fifth through the forty-second, of the section on *Bhiṣma* in the Hindu epic *Mahābhārata*); one of the three principal canonical books of the *Vedānta* philosophy, (the other two being the *Upaniṣads* and the *Brahma Sūtras*). Lit., Songs of the Lord or *Kṛṣṇa*. The name of a celebrated mystical poem (interpolated in the *Mahābhārata* where it forms an episode of 18 chapters from VI, 830-1532, containing a dialogue between *Kṛṣṇa* and Arjuna, in which the Pantheism of the *Vedānta* is combed with a tongue of the *Sāṁkhya* and the later principle of *bhakti* or devotion to *Kṛṣṇa* as the Supreme Being. Lit., 'Song of the Lord'—a very famous poem, which is *the* spiritual poem sung almost by all educated Hindus. The Lord *Śrī Kṛṣṇa* speaks the words of wisdom with which it is replete, on the subjects of personal conduct, social harmony and cons-

cious union with the Divine. This work is highly regarded by the *Vedāntins*, ranking as one of the authoritative books.

This poem consisting of eighteen chapters, the first six of which deal mainly with the psychology of the human spiritual life, the second six with devotion and the nature of God, and the third six with the practical expression and application of the foregoing. The teaching culminates in a description of the highest kind of human life—that of the person who is perenially concerned with self-mastery in the form of ardour (*tapas*), with goodness in the form of giving (*dāna*), and with sacrifice (*yajña*) which means living 'for the welfare of the world' '*Sarvabhūtahite ratāḥ.*'

The *Bhagavadgītā* is a part of a very large book (215,000 lines) of history or historical legend named *Mahābhārata* (the Great Record of the *Bhāratas*), mentioned above, reputed to have been written or rather composed by *Veda-Vyāsa* also known as *Bādarāyaṇa*. See *Bādarāyaṇa*.

Bhagavad-Upāsaka (भगवद्-उपासक) : A devoted worshipper of the Supreme Lord.

Bhagavad-vigraha (भगवद्-विग्रह) : The Image or Idol of the Lord or *Bhagavān*; the Body of God.

Bhagavatī (भगवती) : The Divine Mother.

Bhagavat-saṅga (भगवत्-सङ्ग) : The Company of God or devotees of God.

Bhagavatsphuraṇa (भगवत्स्फुरण) : Direct Vision of Divine Beloved.

Bhagavattva (भगवत्त्व) : The State of *Bhagavān* or Divinity, the highest perfection of Divine Union or the condition of the rank of *Viṣṇu*.

Bhagavān (भगवान्) : An epithet of God signifying His six supernatural powers, namely, total majesty, righteousness, glory, affluence, knowledge, and renunciation; an epithet, of such divinities as *Viṣṇu*, *Śiva*, *Kṛṣṇa*, and *Buddha*; used as a term of respect while add-

ressing a holy man; also the Personal God of the devotee.

Bhairava (भैरव) : Frightful, terrible, horrible, formidable; relating to *Bhairava*; an aspirant of the *Tāntrika* sect; also denotes the God *Śiva*, especially in one of His eight frightful forms; a form of *Śiva*, and there are eight different such *Bhairavas*.

Bhairavāgama (भैरवागम) : The name of a work on *Tantra* listed among sixty-four *Tantras* by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Bhairavī (भैरवी) : A nun of the *Tāntrika* sect; a woman devotee of the *Śākta Tāntrika* cult.

Bhairavī-Yogeśvarī (भैरवी-योगेश्वरी) : Refers to the Brāhmin woman who taught Rāmakṛṣṇa the *Vaiṣṇava* and *Tāntrika* disciplines; also known as *Bhairavī Brāhmaṇī.*

Bhajana (भजन) : Reverence, worship, adoration, religious music; devotional songs.

Bhajana-kriyā (भजन-क्रिया) : Act of worship, devotional actions; religious singing.

Bhakta (भक्त) : Lit., a follower of the path of *Bhakti*, a divine lover; a devotee; a worshipper of the Personal God.

Bhakta-prārabdhavidhvaṁśinī (भक्त-प्रारब्धविध्वंशिनी) : Lit., He who is capable of destroying the *Prārbdha Karmas* of the devotee, *i.e.*, God.

Bhakti (भक्ति) : Devotion to God or love of God especially in His personal aspect. Attachment, devotion, fondness for devotion to worship, piety, faith or love or devotion (as a religious principle of means of salvation, together with *karman* or 'works', and *jñāna* or 'spiritual knowledge'.

Bhakti-mārga (भक्ति-मार्ग) : Path or way of *Bhakti* or devotion to God.

Bhakti-rasa (भक्ति-रस) : A sense of devotion, feeling of loving faith, sentiment of devotion or love.

Bhakti-rasāyanam (भक्ति-रसायनम्) : The name of an important

work on *Bhakti* by Madhusūdana Sarasvatī, a short form of *Bhagavad-Bhakti Rasāyana-sūtra.*

Bhakti-sādhanā (भक्ति-साधना) : The practice of the discipline of *Bhakti* or devotion.

Bhakti-sūtras (भक्ति-सूत्र) : Aphoristic works on *Bhakti*; *e.g.*, of authors as Nārada, Śāṇḍilya, etc.

Bhakti-yoga (भक्ति-योग) : The *Yoga* of devotion, one of the alternative spiritual disciplines of devoted attachment to God or Lord as a means of salvation and (opposite to *Karma-yoga* and *Jñāna-yoga*); the path of devotion followed by dualistic worshippers; the *Yoga* based on *Bhakti.*

Bhartṛhari (भर्तृहरि) : The name of a well-known poet and grammarian of the 7th century A. D.; author of 300 moral, political, and religious maxims comprised in 3 *śatakas*, and of *Vākyapadīya* and other grammatical works, and according to some, also of the *Bhaṭṭikāvya.*

Bhaṭṭa Kumārila (भट्ट कुमारिल) : The name of the propounder of one of the schools of *Mīmāṁsā.*

Bhautika-saṁskāra (भौतिक-संस्कार) : The physical dispositions stored in the mind; elemental impressions or traces.

Bhāgavata (भागवत) : Relating to or coming from *Bhagavat, i.e., Viṣṇu* or *Kṛṣṇa*; lover or worshipper of *Bhagavat* or *Viṣṇu*; sacred book of the Hindus, expecially of the *Vaiṣṇavas*, dealing with the life of *Śrī Kṛṣṇa*; the name of a most important work on *Bhakti* or devotion.

Bhāgavata Purāṇa (भागवत पुराण) : The name of an important work on *Bhakti* or Devotion.

Bhārati (भारती) : The name of a monastic order of *Sannyāsins* under the *Daśanāmī* order of *Sannyāsins*, founded by Śaṅkarācārya; one who having become free from all obligations, rejoices in the knowledge of *Brahman.*

Bhāva (भाव) : Existence, feeling; emotion; ecstasy; *Samādhi*; also denotes any one of the five attitudes that a dualistic worshipper assumes toward God. The first of these attitudes is that of peace (*śānta*); assuming the other

four, the devotee regards God as the Master, Child, Friend, or Beloved; in *Tāntrika* culture the inner states of the souls which determine its outer activities called *Ācāra*. See *Ācāra*.

Bhāva-bhakti (भाव-भक्ति) : Love and Devotion.

Bhāva-karma (भाव-कर्म) : The subtle *karma* which has not yet developed into a crude form according to the *Jainas*.

Bhāvamukha (भावमुख) : (Bengali), meaning, an exalted state of spiritual experience in which the aspirant keeps his mind on the border line between the Absolute and the Relative. From this position he can contemplate on the Ineffable and Attributeless *Brahman* and also participate in the activities of the relative world, seeing in it the manifestation of God alone. Cp. *Rāmakṛṣṇa Paramahaṁsa*.

'Bhāvamukhe-thāko' ('भावमुखे थाको') : (Bengali), meaning, 'Stay in relative consciousness'. Cp. Rāmakṛṣṇa, *i.e.*, 'keep your mind poised in a state which is not transcendent and yet above the worldly life, that is, in a state of loving attitude in relation to the Divine.

Bhāvanā (भावना) : Lit., thinking; meditation; dwelling on something constantly, *i.e.*, repeated *darśanas* or *samādhi*.

Bhāva-samādhāna (भाव-समाधान) : Termination of the *Bhāvas* which is the function of the mind.

Bhāva-samādhi (भाव-समाधि) : Ecstasy in which the devotee retains his ego and enjoys communion with the Personal God; inhibition of the mind due to excess of devotional feeling.

Bhāva-sādhanā (भाव-साधना) : The practice of devotional feeling, equivalent to the stage of *Citta-samādhāna*, *i.e.*, the stage of elimination of man's worldly desires and passions and similar other ties with the world of materialism and self.

Bhāva-śuddhi (भाव-शुद्धि) : Purification of devotional feeling.

Bhāvābhāvadvaya (भावाभावद्वय) : Lit., the identity or non-duality of existence and non-existence.

Bhāvātīta (भावातीत) : A state of semi-consciousness due to the obsession of the mind under the influence of some sort of devotional thought.

Bhāvāveśa (भावावेश) : A state almost similar to *Samādhi*, or a state previous to *Samādhi*; a state of tension caused by the devotee's feeling of love for God accompanied by certain physical effects, such as, suffusion of the eyes with tears, etc.

Bheda (भेद) : Difference.

Bhedābheda (भेदाभेद) : Identity-in-difference.

Bhedābhedavāda (भेदाभेदवाद) : The doctrine which holds the view that the ultimate relation between *Brahman* and the world (*jagat*) is partly monistic and partly dualistic advocated by Nimbārka.

Bhikṣā (भिक्षा) : Begging.

Bhinnāṁśa (भिन्नांश) : Part of the Divine conceived as separable from it. This is the view of the Bengal *Vaiṣṇavas* in regard to the human soul.

Bhoga (भोग) : Enjoyment.

Bhoga-māyā (भोग-माया) An aspect of Supreme *Māyā*.

Bhoktā (भोक्ता) : Enjoyer.

Bhrama (भ्रम) : Illusion; error.

Bhramara-guhā (भ्रमर-गुहा) : The name of a particular centre in the human body beyond the *Mahāśūnya* or the Great Void.

Bhrūmadhya (भ्रूमध्य) : The central spot in between the two eyebrows.

Bhūmi (भूमि) : Stages of sanctification.

Bhūṣandī (भूषण्डी) : A celebrated *Ṛṣi* or Sage who gave sermons referred to in *Tulasī-Mānasa-Carita*.

Bhūta (भूत) : Elements.

Bhūtendriyajayī (भूतेन्द्रियजयी) : The name of the third state of a *Yogī* according to Patañjali in which the worlds of matter and senses are completely subdued.

Bhūtoḍḍāmara (भूतोड्डामर) : The name of a *Tāntrika* work

listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkarācārya.

Bilva (बिल्व) : *Aegle Marmelos*, the word 'apple tree' commonly called *Bela*, its delicious fruit when unripe is used medicinally, its leaves are employed in the ceremonial worship of *Śiva*.

Bindu (बिन्दु) : A detached particle, drop, globule, dot, spot; a drop of water taken as a measure; a spot or mark of coloured paint made on the forehead between the two eyebrows; dot over a letter representing the *Anusvāra*; supposed to be connected with *Śiva* and of great mystical importance.

Bīja (बीज) : Seed; primary cause or principle, source, origin; the mystical letter or syllable which forms the essential part of the *Mantra* of any deity.

Bīja-mantra (बीज-मन्त्र) : The name of a mystical syllable of a *Mantra*; the sacred word with which a *guru* initiates his disciple.

Bodha (बोध) : Consciousness; Absolute Knowledge.

Bodhasāra (बोधसार) : The name of a *Vedantic* work in Sanskrit by Narahari.

Bodhi (बोधि) : (With Buddhists or Jainas) perfect knowledge or wisdom by which a man becomes a *Buddha* or a *Jaina*; the illuminated or enlightened intellect of a *Buddha* or a *Jaina*; the tree of wisdom under which perfect wisdom is attained or under which a man becomes a *Buddha*; the sacred fig-tree, *The Bodhidruma* (*ficus Religiosa*).

Bodhi-citta (बोधि-चित्त) : The resolution made by an adept to become a *Buddha*; it is of two kinds, (i) *Bodhipraṇidhi* and *Bodhiprasthāna*. *Bodhicitta*, in short, means the vow or aspiration of a being to become a *Buddha* and to obtain all the qualities and powers of a *Buddha*.

Bodhisattva (बोधिसत्त्व) : A Buddhist worshipper working in the direction of perfect enlightenment and characterised by infinite compassion on the suffering world.

Brahma-bhakti (ब्रह्म-भक्ति) : Devotion of *Brahman.*

Brahmacarya (ब्रह्मचर्य) : Continence, chastity; or celibacy; the first of the four stages of life of a Hindu, when he studies the *Vedas* under a qualified preceptor and practises various spiritual disciplines of strict chastity and purity of life. See also *Āśrama* and *Brahmacārī.*

Brahmacārī (ब्रह्मचारी) : An unmarried student studying the *Vedas* and practising chastity; a young unmarried *Brahmin* who is a student of the *Vedas* under a preceptor and who practises chastity, self-control and other spiritual disciplines; one belonging to the first *Āśrama* or stage of life. See also *Āśrama.*

Brahmajñāna (ब्रह्मज्ञान) : Divine or sacred knowledge especially knowledge of the universal permeation of the One Spirit as taught by the *Vedānta*; spiritual wisdom; the knolwedge of *Brahman*, the Highest Reality.

Brahmajñānin (ब्रह्मज्ञानिन) : A knower of *Brahman*; Rāmakṛṣṇa used the term "modern *Brahmajñānīs*" to denote the members of the *Brāhmo Samāja.*

Brahmaloka (ब्रह्मलोक) : Lit., the world of *Brahmā*, the plane or Heaven of *Brahmā*; the highest and most exalted plane in the creation, where *Brahmā* dwells (extremely pious souls go there after death, live in communion with God, attain final liberation, that is to say, oneness with *Brahmā* at the end of the cycle; but those who go to *Brahmaloka* as a result of practising life-long *brahmacarya* or the performance of one hundred Horse-sacrifices come back to the earth).

Brahman (ब्रह्मन्) : Lit., growth, expansion, evolution, development, swelling of the spirit or soul from the root; the non-dual, self-existent, impersonal Spirit, or the divine essence and source from which all created things emanate, by which they are preserved, and to which they return to the Absolute (not generally an object of worship but rather of meditation and knowledge). When associated with *Māyā*, *Brahman* is called *Saguṇa*

Brahman, i.e., Brahman with attributes, who is called the Creator, Preserver, and Destroyer of the universe.

Brahmarandhra (ब्रह्मरन्ध्र) : Lit., the hole of *Brahman*; *Brahman*'s crevice, an aperture or the apex centre in the crown of the head through which the soul is said to escape on death; it represents the passage through which the enlightened souls passes into the world of Light at the time of death.

Brahmasiddhi (ब्रह्मसिद्धि) : Realisation of *Brahman*.

Brahma-sūtras (ब्रह्म-सूत्र) : An authoritative treatise on the *Vedānta* philosophy dealing with the Knowledge of *Brahman*. It is ascribed to Vyāsa and known by various names, such as *Bādarāyaṇa-sūtras*, *Vedānta-sūtras* and *Śārīraka-sūtras*. Śaṅkarācārya's commentary on this book along with his commentaries on the *Upaniṣads* and *Bhagavad Gītā* is considered the most authoritative interpretation of Non-dualistic philosophy. Other Vedāntists, such as, the qualified non-dualists and the dualists have also written commentaries on the *Brahman-sūtras*.

Brahmasvādasahodara (ब्रह्मस्वादसहोदर) : The Delight of *Brahman* experienced in the mystic state of transport.

Brahmatālu (ब्रह्मतालु) : The palate.

Brahmavādī (ब्रह्मवादी) : The upholder of *Brahman* as the Highest Reality.

Brahmavidyā (ब्रह्मविद्या) : The Knowledge of *Brahman*, the Highest *Reality*.

Brahmavihāra (ब्रह्मविहार) : Pious conduct, perfect state (four with the Buddhists).

Brahmayāmala (ब्रह्मयामल) : The name of a *Tāntrika* text, one of the sixtyfour *Tantras* listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Brahmayoni (ब्रह्मयोनि) : *Brahman* as the source; the symbol of creation.

Brahmā (ब्रह्मा) : (Priest); one of the four principal priests in a *Vedic* sacrifice (the others being the *hotrī*, *adhvaryu*, and *udgātrī*). The *Brahmā* priest, the most learned of the four was required to know the three *Vedas*, supervise the sacrifice, and set right mistakes committed by the other priests; the Creator God; the First Person of the Hindu Trinity; the other two being *Viṣṇu* and *Śiva*: an epithet of *Saguṇa Brahman*, other epithets being *Virāṭ*, *Hiraṇyagarbha*, *Sūtrātmā*, *Prāṇa* mentioned in the *Ṛg-Veda* as the first manifestation of the Impersonal Absolute endowed with the consciousness of individuality. (*Brahmā* identifies Himself with the totality of individuals. He is the presiding deity of *Brahmaloka*).

Brahmānanda (ब्रह्मानन्द) : Joy in *Brahman*, the rapture of absorption into the One Self-existent Spirit; the Bliss of communion with *Brahman*; The Delight incidental to Brāhmic consciousness.

Brahmānanda-sahodara (ब्रह्मनन्द-सहोदर) : Analogous to the Joy of *Brahman*.

Brahmāṇḍa (ब्रह्माण्ड) : Lit., *Brahmā*'s egg, the universe, the world; the Macrocosm.

Brahmāṇḍī-manaḥ (ब्रह्माण्डी-मनः) : The Cosmic Mind.

Braja(ब्रज) : Same as *Vṛndāvana*.

Brāhmaṇa or *Brāhmin* (ब्राह्मण) : a member of the priestly caste; the highest caste in Hindu society.

Brāhmī (ब्राह्मी) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Brāhmīsthiti (ब्राह्मीस्थिति) : The state of *Brahman*-realisation in the body in which the consciousness is merged in *Brahman*; realisation of infinite consciousness of unrelativity.

Brāhmo (ब्राह्म) : Member of the *Brāhmo Samāja*. See *Brāhmo Samāja*.

Brāhmo Samāja (ब्राह्म समाज) : A theistic Unitarian organisation

of the Hindus in India, founded by Raja Rammohan Roy in Modern India.

Bṛhadāraṇyaka Upaniṣad (बृहदारण्यक उपनिषद) : The name of a celebrated *Upaniṣad* forming the last 6 chapters of the *Śatapatha Brāhmaṇa*.

Buddha (बुद्ध) : Lit., The Awakened (Soul); awake; conscious, intelligent, clever, wise; opposiie to *muḍha*; a wise or learned man, sage; with Buddhists, a fully enlightened man who has achieved perfect knowledge of the truth and thereby is liberated from all existence and before his own attainment of *Nirvāṇa* reveals the method of obtaining it. The principal Buddha of the present age is born at Kapilāvastu about the year 500 B. C.; his father, Śuddhodana, of the Śākya tribe or family, being the Raja of that district, and his mother, Māyādevī, being the daughter of Raja Suprabuddha; hence, he belonged to the *Kṣatriya* caste and his original name Śākyamuni or Śākyasingha was really his family name while that of Gautama was taken from the race to which his family belonged; he is said to have died when he was eighty years of age probably about 420 B. C.; he was preceded by 3 mythical Buddhas of the present *Kalpa* or age or by 24 reckoning previous *Kalpas*, or according to others by 6 principal Buddhas; sometimes he is regarded as the ninth incarnation of *Viṣṇu*.

Buddha-cakṣu (बुद्ध-चक्षु) : '*Buddha*'s Eye'; name of one of the five sorts of vision.

Budha-caritra (बुद्ध-चरित्र) : The acts of *Buddha*, the name of a poetical work (*kāvya*) by Aśvaghoṣa; Buddha's history or narrative of Buddha's life.

Buddhaghoṣa (बुद्धघोष) : The name of a Buddhist scholar who lived at the beginning of the 5th century A. D.

Buddha-gotra (बुद्ध-गोत्र) : The family of Buddha.

Buddha-jñāna (बुद्ध-ज्ञान) : *Buddha*'s Knowledge; the name of a Buddhist scholar.

Buddha-kṣetra (बुद्ध-क्षेत्र) : *Buddha*'s district in which a Buddha

appears; it refers to the belief that every Buddha presides over a world of beings.

Buddhi (बुद्धि) : The Intellect; the discriminating faculty by which doubts raised by the mind are resolved; in *Vedānta*, one of the four inner organs, the others being *manas*, mind or the doubting organ, *citta*, the mind-stuff or storehouse of past impressions, and *ahaṁkāra*, ego or I-consciousness; the soul reflected in or conditioned by the *buddhi* is called *jīva* in *Sāṁkhya*, Intellect or intellectual faculty; the second of the twenty-five *tattvas* or categories, also called *Mahat*.

Buddhi-sattva (बुद्धि-सत्त्व) : One whose essence is perfect knowledge; one who is on the way to the attainment of perfect knowledge, *i.e.*, a Buddhist saint when he has only one birth to undergo before obtaining the state of Supreme *Buddha* and then *Nirvāṇa*. The early Buddhist doctrine had only one *Bodhisattva*, viz., *Maitreya*; the later reckoned many more; the name of the principal *Buddha* of the present era before he became a *Buddha*.

Bhūmāvidyā (भूमाविद्या) : The Eternal Wisdom or Truth.

Caitanya (चैतन्य) : Consciousness.

Caitanya Bhāgavata (चैतन्य भागवत) : A well-known work in Bengali on Bengal Vaiṣṇavism specially sacred to the *Gauḍīya Vaiṣṇavas*.

Caitanya Candrodaya (चैतन्य चन्द्रोदय) : A well-known work on Bengal Vaiṣṇavism.

Caitanya Caritāmṛta (चैतन्य चरितामृत) : A well-known biographical poetic exposition in Bengali of Caitanya Mahāprabhu by Kṛṣṇadāsa Kavirāja.

Caitanya Mahāprabhu (चैतन्य महाप्रभु) : The name of a *Vaiṣṇava* saint born in 1485 A.D. in Bengal who emphasised the path of Divine Love for the realisation of God; he is also known as Gourāṅga, Gaura, Gorā, or Nimāi, etc.

Caitanya Maṅgala (चैतन्य मंगल) : The name of a *Vaiṣṇava* work in Bengali by Ṭhākura Locanadāsa.

Caitanya Samādhi (चैतन्य समाधि) : *Samādhi* in which consciousness remains in tact.

Cakra (चक्र) : Wheel; any one of the six psychophysical mystic centres in the body or lotuses, in the spinal cord. See *Kuṇḍalinī.*

Cakṣuḥ-dīkṣā (चक्षुः-दीक्षा) : Initiation imparted to the disciple by mere glance or vision of eyes of the *guru*; visual initiation.

Calita (चलित) : A stage of Divine Love.

Camatkāra (चमत्कार) : Sudden joyous flash; miracles.

Candrajñāna (चन्द्रज्ञान) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Candra-maṇḍala (चन्द्र-मण्डल) : The lunar disc and surrounding circle.

Candrāvalī (चन्द्रावली) : The name of one of the devotees of *Śrī Kṛṣṇa* or *Gopīs* of Vṛndāvana supposed to be a rival of *Śrī Rādhā.*

Caritra (चरित्र) : Actual character; rules of conduct.

Caryā (चर्या) : Conduct; external acts of worship.

Caturdaśa-bhuvana (चतुर्दश-भुवन) : Fourteen worlds according to ancient Indian tradition.

Catvārī-ārya-satyāni (चत्वारि-आर्य-सत्यानि) : Four Noble Truths of Buddha.

Cādara (चादर) : A shawl used for wrapping the body.

Cākṣuṣī-dīkṣā (चाक्षुषी-दीक्षा) : Same as *Cakṣuḥ-dīkṣā.*

Cāla-kalā-vidyā (चाल-कला-विद्या) : Bread-winning-service.

Cāmara (चामर) : A fan made of yak tail, used in the temple service.

Cāmuṇḍā (चामुण्डा) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Cāparāśa (चापाराश) : Divine Commandment.

Cāturvarṇa (चातुर्वर्ण) : Lit., Four letters ; 'The Four-lettered' theory of four original sounds represented by four letters, *e.g.*, *a*, *ha*, *uṁ*, and *huṁ* advocated by Svāmī Pūrṇānanda.

Cetana-Karma (चेतन-कर्म) : Thought-activity.

Cetana-samādhi (चेतन-समाधि) : Communion with God in which the devotee retains 'I-consciousness' and is aware of his relationship with God.

Chalita (छलित) : A stage of Divine Love.

Cidaṇu (चिदणु) : Soul or Consciousness in the form of an atom; spiritual monad or atom.

Cidābhāsa (चिदाभास) : Reflection of pure consciousness on the mental level.

Cidākāśa (चिदाकाश) : Lit., The *Ākāśa* or Space, or Absolute Consciousness; the All-pervading Spirit; Pure Consciousness as an unending void; infinite ocean of consciousness.

Cidātmā (चिदात्मा) : The soul as embodied of Intelligence and Consciousness.

Cidrūpa (चिद्रूप) : Of the nature of Consciousness.

Cijjaḍa-granthi (चिज्जड़-ग्रन्थि) : The bond binding together matter and consciousness as one.

Cit (चित्) : Consciousness or Knowledge; experience.

Citprakāśa (चित्प्रकाश) : Illumination of the nature of Pure Consciousness.

Citrakūṭa (चित्रकूट) : The name of a hill in India noted for pilgrimage.

Cit-śakti (चित्-शक्ति) : Consciousness-Power or Consciousness-Force; The Supreme Spirit as Power; Pure Consciousness being an Essential Power of the Divine.

Citta (चित्त) : The mind-stuff.

Citta-darpaṇa (चित्त-दर्पण) : The mind as mirror.

Citta-samādhāna (चित्त-समाधान) : Exhaustion of the mind to its utmost extent.

Dakṣa (दक्ष) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Dakṣiṇa (दक्षिण) : Right.

Dakṣiṇācāra (दक्षिणाचार) : The rituals of the right-handed practioner of *Tāntrika* cult.

Dakṣiṇā-mūrti (दक्षिणा-मूर्ति) : Lit., The South-facing Form, one of the names of *Śiva*.

Dakṣiṇā-mūrti-stotra (दक्षिणा-मूर्ति-स्तोत्र) : The name of a work of hymns of Śaṅkarācārya. *Dakṣiṇā-mūrti* is the subject of a *stotra* or hymn written by Śaṅkara, composed in ten verses, in which the author enunciates briefly all the essential truths of the *Vedānta* Philosophy.

Dalita (दलित) : The name of a state of Divine Love according to Vaiṣṇavism.

Dama (दम) : Restraint of the senses ; control. In *Vedānta*, it refers especially to the control of the sense-organs (sight,etc.) and of the organs of action (hands, etc.) so that these will operate under the direction of the intelligent mind.

Damana (दमन) : Same as *dama*.

Daṇḍa (दण्ड) : Punishment; restraint.

Darśana (दर्शन) : Lit., sight or seeing; a philosophical perspective; a school of philosophy. *Darśanas* are the six schools of philosophy, which attempt to describe the contents of the world of experience, on the basis of information derived from the *Upaniṣads*. They are : (1) the *Vaiśeṣika*, the Analytical school of Kaṇāda, sometimes called atomistic, (2) the *Nyāya*, the logical school of Gautama, (3) the *Sāṁkhya*, the scientific school of Kapila, (4) the *Yoga*, the *Yoga* school of Patañjali, (5) the *Mīmāṁsā*, the ceremonial school of Jaiminī (6) the *Vedānta*, or the *Brahmajñāna* school of Bādarāyaṇa commented by Śaṅkarācārya, Rāmānuja, and others.

Darśanāvaraṇa (दर्शनावरण) : Covering or coating of right vision; obstructed vision.

Darśanāvaraṇīya (दर्शणावरणीय) : Same as *Darśanāvaraṇa*.

Darveśa (दरवेश) : (Persian), a type of *Ṣūfī* mendicant; a particular order of holy saint within the fold of Islām, an ascetic, a renouncer.

Daśabhūmi (दशभूमि) : Ten stages of spiritual journey.

Daśa-bhūmikā-sūtra (दश-भूमिका-सूत्र) : The name of a well-known Buddhist work.

Daśama-daśā (दशम-दशा) : The tenth stage of Divine Love according to Vaiṣṇavism.

Daśama-dvāra (दशम-द्वार) : The tenth aperture or avenue in the crown of the head through which the Illumined Soul goes out and enters into the divine world.

Daśamī (दशमी) : Lit., The 'Tenth' State. *Rādhā* is called The 'Tenth' or *Daśamī*, *i.e.*, one who has reached the tenth stage of Divine Love.

Daśanāmī (दशनामी) : The ten denominations of monks according to Śaṅkarācārya. See Vol. II of this book p. 60.

Daśa-pāramitā (दश-पारमिता) : Ten Perfections in Buddhist spiritual journey.

Datta (दत्त) : Giving.

Dattātreya (दत्तात्रेय) : The name of a great Hindu religious saint-teacher of ancient India, son of Anusūyā and Atri, an embodiment of the Trinity—*Brahmā*, *Viṣṇu* and *Śiva*. The author of *Avadhūta-Gītā*.

Dayāla-deśa (दयाल-देश) : 'Region of Mercy' according to *Surat-Śabda-yoga*; the Divine Plane characterised by love and compassion.

Dayāla-Puruṣa (दयाल-पुरुष) : Lit., Merciful Person; Pure Spirit; one whose nature is compassionate and merciful.

Dādu (दादु) : The name of a great *Saint-bhakta* or devotee in mediaeval age in India before Guru Nānaka who has been greatly influenced by him.

Dāna (दान) : Gift; charity, donation; giving; a duty for all human beings, since mutual support is the mode of bodily existence. Giving is enjoined even upon *Sannyāsins* which

may, of course, be the giving of Knowledge; in their case it is in fact described as better than any material gift.

Dāna-pāramitā (दान-पारमिता) : The Perfection of Giving or Gift.

Dāsya (दास्य) : The state of servitude or being a servant; one of the five attitudes assumed by the dualistic worshipper toward his Chosen Ideal; the attitude of a servant toward his master.

Dehastha Puruṣa (देहस्थ पुरुष) : Vitality residing in the body.

Deva (देव) : The Shining Ones; gods, such as the god of fire, the god of wind, the god of water, etc.

Devakī (देवकी) : The mother of *Śrī Kṛṣṇa*.

Deva-muḍha (देव-मूढ़) : According to Jainism a seeker who has an anthropomorphic view of God.

Deva-ṛṇa (देव-ऋण) : Debts to god incurred by man in life; one of the debts, the other two being *Ṛṣi-ṛṇa*, *i.e.*, debts to the *Ṛṣis* or spiritual teachers and *Pitṛ-ṛṇa*, *i.e.*, debts to the forefathers.

Devatā (देवता) : Deity, God.

Devatā-siddhi (देवता-सिद्धि) : Vision and Realisation of a Deity or Perfection of God achieved by men.

Devatva (देवत्व) : Celestial or divine quality.

Devī (देवी) : Goddess; Female Deity.

Devīmata (देवीमत) : A *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Dhammapada (धम्मपद) : The holy scripture of Early Buddhism in Pali.

Dhammasaṅgāni (धम्मसङ्गानि) : The name of a Buddhist work in Pali.

Dharma or dhamma (धर्म अथवा धम्म): Righteousness; truth, doctrine, existent things and conditions, nature of things, qualities acquired by an adept, discourses; one of the four ends of human spirit; generally translated as 'religion', it signifies rather the inner principle of religion. The word is also used as duty, right, justice,

virtue; law, specially, moral law, or justice personified; in Buddhism, the *Dhamma* as the law of life is deeply reverenced. Everyday the devotee recites '*Dhammam śaraṇam gacchāmi*', *i.e.*, 'I take refuge in the Law', more positively, he resorts to the Law.

Dharma-bhānaka (धर्म-भानक) : Preacher of *dharma* in Buddhism.

Dharma-dhātu (धर्म-धातु) : The essence of all beings.

Dharma-kāya (धर्म-काय) : It is one of the three Bodies or Personalities of the *Buddha*, the causal Body of the *Buddha*, the other two being, *Sambhoga-Kāya* and *Nirmāṇa-kāya*. See *Trikāya*.

Dharmameghā (धर्ममेघा) : Lit., the cloud of doctrine. It is the tenth stage of spiritual life of the *Bodhisattva*.

Dhauti (धौति) : Lit., washing, a form of *Haṭhayogic Karma*.

Dhāraṇā (धारणा) : Fixed attention; one of the limbs (*aṅgas*) of *Yoga*, an initial step to meditation.

Dhāraṇi (धारणि) : The twelve qualities which firmly uphold a *Bodhisattva*.

Dhātu (धातु) : Lit., 'root' or ultimate element. In Buddhism, the term is used in three different senses : (1) The three planes of existence (*trai-dhātuka*), viz., the (i) *Kāma-dhātu*, *i.e.*, the Sphere or World of Gross Desires or Bodies, (ii) The *Rūpa-dhātu*, *i.e.*, the Sphere of Subtle Bodies, and (iii) *Ārūpa-dhātu*, the Sphere or World of Immaterial Bodies. (2) The six Ultimate Elements of Existence, viz., *Kṣiti* (Earth), *Ap* (Water), *Tej* (Fire), *Marut* (Air), *Vyom* or *Ākāśa* (Space), and *Vijñāna* (Pure Awareness); in the sense of eighteen elements of existence (*aṣṭādaśadhātavaḥ*), viz., the six sense-data (*ṣaḍendriya*), the six sense-organs of cognition (*ṣaḍa-jñānendriya*) or the six kinds of cognitions or sensations.

Dhruva (ध्रुव) : The name of a saint and a great devotee of Lord *Kṛṣṇa* in Hindu mythology.

Dhvani (ध्वनि) : Sound.

Dhvanyāloka (ध्वन्यालोक) : The name of a well-known work of Sanskrit Rhetorics by Mammaṭa.

Dhvanyātmaka (ध्वन्यात्मक) : Sound, inarticulate in nature.

Dhyāna (ध्यान) : Meditation; concentrated contemplation; one of the limbs (*aṅgas*) of *Yoga* practice.

Dhyānamūlaṁ Gurormūrti (ध्यानमूलं गुरोर्मूर्ति) : Meditation or contemplation on the form of the *Guru* as the root of Knowledge.

Dhyāna-pāramitā (ध्यान-पारमिता) : Perfection of meditation, the Infinite Excellence of Perfection of Mind, one of the six *Pāramitās*.

Divya (दिव्य) : Celestial; heavenly; Divine.

Divya-ācāra (दिव्य-आचार) : The rituals of the aspirant of divine nature in *Tāntrika-sādhanā*. According to *Śākta Tantras*, it is the highest form of conduct corresponding to *Divya-bhāva* and above *Paśu-bhāva* and *Vīra-bhāva*.

Divya-bhāva (दिव्य-भाव) : Divine attitude; the third stage of a *jīva* or soul in *Tāntrika-sādhanā*, the first being *Paśu-bhāva*, animal attitude and the second one *Vīra-bhāva* or heroic attitude.

Divya-cakṣu (दिव्य-चक्षु) : Celestial Eye; Divine Eye.

Divya-dṛṣṭi (दिव्य-दृष्टि) : Divine Vision; occult vision.

Divya-jñāna (दिव्य-ज्ञान) : Divine Knowledge; Knowledge which emanates from the Divine Source and has nothing to do with mind.

Divya-Puruṣa (दिव्य-पुरुष) : Divine Person.

Divya-sādhaka (दिव्य-साधक) : A divine aspirant; a *sādhaka* or spiritual practitioner of the *Tāntrika* order.

Divyonmāda (दिव्योन्माद) : Divine madness; Divine intoxication. It is the highest state of a devotee following the path of Divine Love in which the body and mind function as those of a maniac.

Dīkṣā (दीक्षा) : Initiation in general.

Dīpakojjvalagrantha (दीपकोज्ज्वलग्रन्थ) : The name of a work of *Sahajiyā Sampradāya*, a sect of Vaiṣṇavism.

Dīyate (दीयते) : Lit., gives.

Ḍome (डोम) : One of the lowest castes among the Hindus.

Doṣa-guṇa (दोष-गुण) : Demerit and merit.

Draṣṭā (द्रष्टा) : Seer; one who observes or sees.

Dravāvasthā (द्रवावस्था) : Melting stage; one of the stages of Divine Love according to Vaiṣṇavism.

Dravya-karma (द्रव्य-कर्म) : The grosser type of action according to the *Jainas*.

Droṇa (द्रोण) : One of the great military teachers in the *Mahābhārata*, the great epic; an important figure in the story of *Mahābhārata* who was the military preceptor of the Pāṇḍavas and the Kauravas.

Dṛṣṭi (दृष्टि) : Philosophical standpoint, speculative theory; Vision.

Dṛṣṭi-sādhanā (दृष्टि-साधना) : A kind of spiritual discipline which consists in fixing the gaze; culture of the eye-sight.

Duḥkha (दुःख) : Suffering; pain.

Dūraṅgamā (दूरंगमा) : Lit., 'far-going'; a stage of *Bodhisattva* in his spiritual journey.

Dvaita (द्वैत) : The philosophy of Dualism, a system which asserts the reality of two principles, namely the Supreme Being and the individual soul.

Dvaita-Bhagavad-bhakti (द्वैत-भगवद्-भक्ति) : Dualistic devotion or devotion of God where duality between God and the devotee is experienced.

Dvanda-sahiṣṇutā (द्वन्द्व-सहिष्णुता) : The patience of bearing the two extremes, *e.g.*, hot and cold.

Dvādaśa (द्वादश) : The Twelfth.

Dvādaśa-daśā (द्वादश-दशा) : The 'twelfth state' of Divine Love according to Vaiṣṇavism.

Dvārakā (द्वारका) : The capital of Kṛṣṇa's Kingdom, situated

in Western India; one of the four principal places of India, the others being Kedārnāth, Purī, and Rāmeśvaram.

Dveṣa (द्वेष) : Aversion.

Eka-bhakta (एक-भक्त) : A devotee whose love of God is one-pointed.

Ekalavya (एकलव्य) : The name of a person referred to in *Mahābhārata* known for his unfailing faith in *guru* or teacher Droṇa.

Ekatva (एकत्व) : State of Unity. In Vijayakṛṣṇa this state marks the culmination of the knowledge of *Brahman*.

Ekādaśa-daśā (एकादश-दशा) : Eleventh stage of Divine Love according to Bengal Vaiṣṇavism.

Ekāgratā (एकाग्रता) : Concentration, mindfulness.

Ekākṣarī-bīja (एकाक्षरी-बीज) : The seed (*mantra*) consisting of one letter.

Ekāṅgī-prema (एकाङ्गी-प्रेम) : Love of God which is unreciprocated. It is otherwise known as *Niṣkāma Prema* or unselfish love; one-sided love.

Fanā (फना) : (Arabic), meaning, extinction, or evanescence; in *Ṣūfīsm*, it designates absorption or annihilation of individual limitations in the state of Union with God; its opposite is *Baqā*, meaning, subsistence.

Faqīr (फकीर) : (Arabic), meaning a needy; in Persian, *Darveśa*, meaning, needy, in *Ṣūfīsm* a saint whose need is only of God; a religious or *Ṣūfī* mendicant.

Faqr (फक्र्) : (Arabic), meaning, need; in *Ṣūfism*, spiritual poverty or need of God only; an important state in the journey of a *Ṣūfī*.

Fikr (फिक्र) : (Arabic), meaning, to think on the attributes of God and the identification of '*Rab*' (Lord) and *abd* (servant).

Fiqh (फिक़्ह) : (Arabic), meaning, Islāmic Law and Jurisprudence.

Gadādhara (गदाधर) : One of the names of Lord *Viṣṇu*; the name of Rāmakṛṣṇa in his boyhood as it is believed that his birth is a blessing of Lord *Viṣṇu* to Rāmakṛṣṇa's father who went on a pilgrimage to Gayā and visited the Lord *Viṣṇu* there.

Galita (गलित) : The name of a stage of Divine Love.

Gandharva (गन्धर्व) : A kind of superhuman celestial being; a member of a class of demi-gods. A *Gandarva* is supposed to be a physician because the *soma* is the best medicine; the *Gandharvas* are the celestial musicians or heavenly singers.

Gandharva-loka (गन्धर्व-लोक) : The locality where the *Gandharvas* live. See *Gandharva*.

Ganeśayāmala (गणेशयामल) : The name of one of the *Tāntrika* text mentioned by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Gaṅgā Devī (गङ्गा देवी) : The name of a holy river in India; The Ganges.

Gauḍīya-Vaiṣṇavas (गौड़ीय-वैष्णव) : The *Vaiṣṇavas* of the Bengal school.

Gautama Buddha (गौतम बुद्ध) : Same as *Buddha*.

Gautama Saṁhitā (गौतम संहिता) : The name of a sacred scripture of the *Vaiṣṇavas*.

Gāyatrī (गायत्री) : The name of a very sacred verse of the *Vedas* repeated daily by every *Brahmin* invested with the sacred thread at his morning and evening devotions; represents the essence of the entire *Vedic* Scripture, often they have been also called *Sāvitrī* from being addressed to the Sun as the generator of life; personified as a goddess, the wife of *Brahmā* and the mother of the three *Vedas*; often mentioned in connection with the *amṛta*, or nectar of immortality, both constituting, as it were, the essence of the sacred hymns in general; a song, or a hymn composed in the *Gāyatrī* metre of twentyfour syllables (variously arranged but generally

as a triplet of eight syllables each); in a personified form regarded as the mother of the three classes in Hindu society.

Gāyatrī Mantra (गायत्री मन्त्र) : Same as *Gāyatrī.*

Ghaṭa Rāmāyaṇa (घट रामायण) : The name of a work attributed to Tulasīdāsa of Hāthras.

Ghazal (घजल) : (Arabic), lit., to think of women; in poetic term, a love poem or sonnet.

Ghāṭ (घाट) : Burning places; steps on river side.

Ghātin Karman (घातीन कर्म) : Actions of obscuring nature according to the *Jaina* Philosophy..

Ghūrṇi (घूर्णि) : A state of spiritual life in which the spiritual adept becomes omnipresent.

Giri (गिरि) : One of the ten denominations of monks belonging to the order propagated by Śaṅkara, one whose intellect is as steadfast as a mountain.

Gītā (गीता) : Same as *Bhagavadgītā.*

Gopāla Campū (गोपाल चम्पू) : The name of a work on Vaiṣṇavism.

Gopī (गोपी) : Lit., a cowherdess; a devotee of *Kṛṣṇa* of Mathurā; the representative of the purest Divine Love expressed for *Śrī Kṛṣṇa*.

Gorakṣanātha (गोरक्षनाथ) : The name of a saint.

Gotra (गोत्र) : Family; clan; genes, spiritual lineage.

Govinda (गोविन्द) : One of the names of Lord *Kṛṣṇa*.

Grahayāmala (ग्रहयामल) : The name of a *Tāntrika* text mentioned by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Grantha-Sāheb (ग्रन्थ-साहेब) : The name of the holy scripture of the Sikhs.

Granthi (ग्रन्थि) : The knot of *Avidyā* or Ignorance.

Granthi-mocana (ग्रन्थि-मोचन) : The cutting or losening or unfettering of the knot of *Avidyā* or Ignorance.

Gṛhasthāśrama (गृहस्थाश्रम) : The second of the four *āśramas* (stages) of life, when a man marries and becomes a householder.

Guhya (गुह्य) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Gulshan-i-Rāz (गुलशने-राज) : (Persian), a well-known work on *Ṣūfism* by Maḥmud Shabistarī.

Guṇas (गुण) : 'Qualities'; components of phenomena, peculiarities; attributes; or properties. According to the *Sāṁkhya* philosophy, the names of the three ingredients or constituents of *Prakṛti* or Nature or Matter: the three *guṇas* are *sattva*, having the property of goodness or virtue, *rajas*, having the property of passion and *tamas*, having the property of darkness or ignorance, and they are present in varying proportions in all entities which are products of matter; in the *Nyāya* philosophy, the twenty-four *guṇas* form the characteristics of all created things; in *Vedānta*, the attribute of each of the five elements, namely *ākāśa*, air, fire, water, and earth; *ākaśa* has sound for its attribute; air has tangibility and sound; fire has colour, tangibility and sound; the water has flavour, colour, tangibility, and sound; earth has all the preceding attributes with the addition of its own peculiar one, namely, smell or odour.

Guṇasthāna (गुणस्थान) : It reprsents fourteen spiritual stages according to Jainism.

Gupta (गुप्त) : Secret; esoteric in nature.

Guru (गुरु) : The spiritual teacher or master; a spiritual parent or preceptor from whom a youth receives the initiatory *mantra* or prayer, who instructs him in the scriptures, and who conducts the necessary ceremonies in convention with the sacred thread ceremony.

Guru-bhāi (गुरु-भाई) : Brothers-in-faith; co-travellers of the path of spiritual discipline; persons initiated by the same *guru*.

Guru-bīja (गुरु-बीज) : The seed of *Guru* inculcated in the *mantra* which is peculiar to the *Guru* and reveals him.

Gurudvārā (गुरुद्वारा) : The temple of worship of the Sikhs.

Guru-mukha (गुरु-मुख) : A disciple depending entirely on the Master.

Guru Nānaka (गुरु नानक) : The name of the spiritual innovator of Sikhism belonging to Fifteenth Century A. D.

Guru-śakti (गुरु-शक्ति) : The spiritual power or energy radiating from the *Guru* or the preceptor and working in the disciple.

Guru-vāda (गुरुवाद) : The theory advocated by the *Guru* or teacher or preceptor.

...

Ha (ह) : One of the letters of the Four-lettered theory (*Cāturvraṇa*) of Svāmī Pūrṇānanda having mystical sense.

Hadīs (हदीस) : (Arabic), meaning, what is said by the Prophet Mohammad; also written as *Hadīth*; the religious Traditions of Islām.

Haṁsa (हंस) : Swan.

Hanumāna (हनुमान) : The great monkey-devotee of Rāma, mentioned in the *Rāmāyaṇa*, the great epic of India.

Hare Kṛṣṇa (हरे कृष्ण) : (Bengali), meaning, two names of the Divine conceived as *Nārāyaṇa*.

Hari (हरि) : God; a name of *Viṣṇu*, the ideal Deity of the *Vaiṣṇavas*; the epithet of the Lord, who takes away or destroys (*hṛ*) man's sin.

Haridrā (हरिद्रा) : Yellow.

Hari-guṇa-gāna (हरि-गुण-गान) ; Singing of the glories of *Hari*, the Lord.

Hari-guṇa-śravaṇa (हरि-गुण-श्रवण) : Listening to the glories of Lord *Hari* or *Viṣṇu*.

Harināma (हरिनाम) : The Name of *Hari*, the holy Name of God *Hari* or *Viṣṇu*.

Hari-sabhā (हरि-सभा) : The assembly in which *Hari*, the Lord is worshipped, His glories are sung and who is the object of philosophical discussion.

Haṭha-pāka (हठ-पाक) : Sudden maturation.

Haṭha-yoga (हठ-योग) : A school of *Yoga* that aims chiefly at physical health and well-being; a particular kind of *Yogic* practices in which the physical body and its parts participate.

Haṭha-Yoga-pradīpikā (हठ-योग-प्रदीपिका) : The name of a work on *Yoga*.

Haṭha-yogin (हठ-योगिन्) : A student or practitioner of *Haṭha-yoga*.

Haṭhāta-siddha (हठात्-सिद्ध) : (Bengali), meaning, a soul becomes realised unexpectedly; a soul of spontaneous realisation.

Hāl (हाल) : (Arabic), a stage of spiritual journey in *Ṣūfism*.

Hemacandra (हेमचन्द्र) : The name of a *Jaina* saint and author.

Hiṁsā (हिंसा) : Violence.

Hindi (हिन्दी) : One of the major languages of India.

Hindus (हिन्दु) : The followers of Hinduism, the main religion of the Indians.

Hiraṇya-garbha (हिरण्य-गर्भ) : Lit., the golden embryo. The egg of Lord *Brahmā* in the form of subtler universe, the first manifestation of *Brahman*. (The word means, literally, Golden Egg. This egg was formed from the seed deposited in the primordial waters by the self-existent *Brahman* on the eve of creation. The seed took the form of a golden egg out of which *Brahman* was born as *Brahmā*, the great or God; the Creator of the Universe.

Hīnayāna (हीनयान) : Early school of Buddhism.

Hlādinī-sakti (ह्लादिनी-शक्ति) : The power of enjoyment of the Reality.

Hṛdaya (हृदय) : The Cardiac region; the heart.

Hṛdbheda (हृद्भेद) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Huṁ (हुं) : One of the mystic letters of *Cāturvarṇa* theory. See *Cāturvarṇa*.

Icchā (इच्छा) : Desire; will.

Icchā-mṛtyu (इच्छा-मृत्यु) : The state of meeting death at will.

Icchā-śakti (इच्छा-शक्ति) : Power of Will or Desire.

Iḍā (ईड़ा) : A nerve in the spinal column. See *Suṣumnā*.

'Ilm-i-Ladunnī (इल्मे लदुन्नी) : (Arabic), meaning, Knowledge derived directly from God.

Islām (इसलाम) : (Arabic), lit., means submission; submission to God; the religion propagated by Muḥammad. Its adherents are called Muslims.

Iṣṭa-devatā (इष्ट-देवता) : The Chosen Ideal, Spiritual Ideal, or the Ideal Deity of the devotee; the Deity most desired by devotees.

Iṣṭa-mantra (इष्ट-मन्त्र) : The Chosen or Ideal *mantra*. See *Mantra*.

Īśvara (ईश्वर) : The Personal God; the name of *Saguṇa Brahman* as the Lord of the entire universe; *Śiva*; master; lord, king, husband.

Īśvarakoṭi (ईश्वरकोटि) : A perfected soul born with a special spiritual message for humanity. An Incarnation of God or one born with some of the characteristics of an Incarnation belonging to the Category of Divine Personality.

Īśvarapraṇidhāna (ईश्वरप्रणिधान) : Concentration on God.

Īśvaraśāyujya (ईश्वरसायुज्य) : Union with God.

Jaḍa Bharata (जड़ भरत) : The name of a great saint in Hindu mythology whose life story is described in the *Śrīmad Bhāgavata*.

Jaḍasamādhi (जड़समाधि) : Communion with God in which the aspirant appears helpless and behaves like dead inert object; *samādhi* devoid of illumination and consciousness.

Jaḍatva (जड़त्व) : The state of lifelessness; inertia; inertness. It is a state of Divine Love.

Jaḍavat (जड़वत्) : Lit., like an inert object. One of the states

of the soul in communion with God when it is still and behaves like an inert matter.

Jagadambā (जगदम्बा) : The Mother of the Universe; a name of the Divine Mother.

Jagannātha (जगन्नाथ) : Lit., the Lord of the Universe; a name of *Viṣṇu.*

Jagat (जगत्) : The Universe; the world-process.

Jagāi (जगाइ) : Jagāi and Mādhāi are the two ruffians redeemed by Caitanya Mahāprabhu.

Jaiminī (जैमिनी) : The name of a *Vedāntic* scholar and the author of *Mimāṁsā-Sūtra.*

Jaina (जैन) : A follower of Jainism.

Janaka (जनक) : The name of a king of Mithila (modern Tirhut) renowned for his profound wisdom; one of the ideal kings in Hindu mythology and the father of Sītā. He is an ideal householder, who combined *Yoga* with enjoyment of the world.

Japa (जप) : Repetition of God's Name or *mantra.*

Japjī (जपजी) : The name of a scripture of Sikhism written by Guru Nanak.

Jaṭādhārī (जटाधारी) : Lit., one having matted hair; one of the *Gurus* of Rāmakṛṣṇa.

Jāgrata (जाग्रत) : The waking condition.

Jhain (झैन) : A kind of sound.

Jihvā (जिह्वा) : Tongue.

Jijñāsu (जिज्ञासु) : A seeker of knowledge; an inquisitive type of devotee mentioned in the *Gītā* who is desirous of Divine Knowledge.

Jina (जिन) : The Conqueror; one who has conquered the passions as *rāga-dveṣa*, etc.

Jīva (जीव) : A living being or human soul as an individual embodied as distinguished from the Universal Soul; a reflection of *Brahman* in the *buddhi* or intellect. Accor-

ding to non-dualistic philosophy of *Vedānta*, *Brahman*, on account of *Māyā*, appears as the *Jīva*, which in essence is one with it.

Jīva Gosvāmī (जीव गोस्वामी) ; The name of a well-known *Vaiṣṇava* devotee and a scholar of Bengal Vaiṣṇavism.

Jīvakoṭi (जीवकोटि) : A man belonging to an ordinary category or to the category of *Jīva*.

Jīvanmukta (जीवन्मुक्त) : One who, even while living in the body, is liberated from *māyā* or ignorance, *i.e.*, while living in the body; one who has attained to a state of perfect release from the bonds of worldly existence even during his lifetime.

Jīvanmukti (जीवन्मुक्ति) : The state of liberation from *avidyā* or ignorance, while living in the body.

Jīvanmukti-viveka (जीवन्मुक्ति-विवेक) : A well-known work in *Vedānta* philosophy by Śaṅkarācārya.

Jīvātman (जीवात्मन्) : Same as *Jīva*; a living embodied soul as distinguished from the *Paramātman* or Supreme Soul.

Jñāna (ज्ञान) : Knowledge; knowledge of God arrived at through reasoning and discrimination; also denotes the process of reasoning by which the Ultimate Truth is attained. The word is generally used to denote the knowledge by which one is aware of one's identity with *Brahman*. In *Vedānta* with capital *J*, the Knowledge of *Brahman* derived through meditiation on the Supreme Spirit; in *Sāṁkhya*, knowledge about anything; cognition or cognizance.

Jñāna-bhakti (ज्ञान-भक्ति) : Knowledge mixed with devotion.

Jñāna-bhūmi (ज्ञान-भूमि) : The stages of progressive Knowledge.

Jñāna-cakṣuḥ (ज्ञान-चक्षु) : The eye of knowledge.

Jñāna-mārga (ज्ञान-मार्ग) : The path or way of knowledge mostly advocated by the *Vedāntins*.

Jñāna-rasa (ज्ञान-रस) : The flavour or nectar of knowledge.

Jñāna-śakti (ज्ञान-शक्ति) : The power of knowledge.

Jñāna-yoga (ज्ञान-योग) : The path of knowledge, consisting of discrimination, renunciation, and other disciplines.

Jñānāgni (ज्ञानाग्नि) : The fire of knowledge.

Jñānāvaraṇa (ज्ञानावरण) : The observations of knowledge; according to Buddhist idealists there are two coatings which conceal the true nature of the human essence, one objective and the other subjective; the objective coating represents the *Idam* or the 'this' side of human consciousness analogous to the subjective side which represents the *Aham* or 'That' side of Consciousness.

Jñāneśvara (ज्ञानेश्वर) : The name of a devotee belonging to Mahārāṣṭra.

Jñānin (ज्ञानिन्) : One who knows the path of knowledge and discrimination to realize God; knower of truth; a person illumined with the knowledge of Ultimate Reality. Generally denotes a non-dualist; a follower of the path of *Jñāna*.

Jñānī-bhakta (ज्ञानी-भक्त) : A devotee who is also a knower.

Jñāpya (ज्ञाप्य) : That which is known ; a phenomenon which is manifested.

Jñeyāvaraṇa (ज्ञेयावरण) : Same as *Jñānāvaraṇa*.

Jyoti (ज्योति) : Lustre; light.

Kabālā or *Kabbālāh* (कबाला अथवा कब्बालाह) : (Heb. *Kabel*, to receive, hence tradition). A Jewish scripture; the esoteric mystic love in Judaism based upon an occult interpretation of the Bible and handed down as secret doctrine to the initiated. The origin is obscure. Evidence of Kabbālistic themes, both as speculative theosophy and practical thaumaturgy, are found in Apocriphal literature, and abundantly in Talmudic and Midrashic literature.

Kabīr (कबीर) : A religious reformer, mystic, and writer of songs of medieval period in India. He belonged to the last part of the fifteenth and the early part of the

sixteenth century. He was born in a low caste family of weavers. He founded a religious sect. He was revered equally by the Muslims and the Hindus due to his universality of ideas; he was the first of the *Sants*, who gave out the *Sant* philosophy and *Surat-Śabda-Yoga*.

Kailāsa (कैलास) : The peak of the Himālayas which is generally regarded as the sacred abode of Lord *Śiva*.

Kailāsapati (कैलासपति) : A name of *Śiva*.

Kaitava-nivṛtti (कैतव-निवृत्ति) : Removal of all desires and passions.

Kaivalya (कैवल्य) : Liberation; freedom; state of loneliness, aloofness; the final state of liberation according to the Jainas.

Kalā (कला) : A small part of anything, a bit, a jot; also means a digit of the moon (there are sixteen).

Kalāsāra (कलासार) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Kalita (कलित) : The name of a state of Divine Love according to Vaiṣṇavism.

Kaliyuga (कलियुग) : One of the four *Yugas* or cycles. See *Yuga*.

Kalemah (कलेमः) : (Arabic), meaning, word; the first pillar of Islām, *i.e.*, 'There is no God but God and Muḥammad is the Prophet of God'.

Kalpanā (कल्पना) : Imagination.

Kalpāntara (कल्पान्तर) : End of the aeon; a new cycle of existence after periodic dissolution.

Kalpita-dhyāna (कल्पित-ध्यान) : Imaginary meditation, *i.e.*, meditation on an imaginary object.

Kalyāṇa (कल्याण) : Lit., good.

Kalyāṇamitra (कल्याणमित्र) : A teacher according to the early Buddhists.

Kamalākānta (कमलाकान्त) : The name of a mystic poet of Bengal in modern India.

Kaṁpa (कम्प) : Lit., Quivering; a spiritual state of tremor according to *Āgamic* literature.

Kaṁsa (कंस) : The name of *Kṛṣṇa*'s uncle, the personification of evil, whom *Kṛṣṇa* ultimately killed.

Kaṅkālabhairava (कङ्कालभैरव) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Kaṇṭha (कण्ठ) : Throat.

Kapila (कपिल) : The name of a great sage in Hindu mythology; the reputed author of *Sāṁkhya* philosophy.

Kapota-leśyā (कपोत-लेश्या) : Lit., pigeon colouration, a kind of colouration of the soul due to the effects of *karman*.

Karma (कर्म) : Action in general; duty; ritualistic worship ; free or purposeful act, volition, past deeds and their traces of results; fruit of action; in the *Vaiśeṣika* system, *karma* means motion.

Karma-daṇḍa (कर्म-दण्ड) : A kind of *sādhanā* or spiritual discipline called *Tridaṇḍa* in which one of them is ritualistic worship of the Deity and service of the inmates of the *Āśrama* are prescribed. See *Tridaṇḍa*.

Karma-phala (कर्म-फल) : Fruit or result of action; consequence of action.

Karma-sāmya (कर्म-साम्य) : Equilibrium of opposite *kārmic* forces.

Karma-yoga (कर्म-योग) : Lit. union with God through disinterested action; the way or path by which the aspirant seeks to realise God through work without attachment; also the ritualistic worships (prescribed in the scriptures for realizing God; deed dedicated to the Divine.

Karma-yogin (कर्म-योगिन्) : One who practises the discipline implied in the Path of Action. According to *Gītā* it is disinterested action which purifies the mind. See *Karma-yoga*.

Karmin (कर्मिन्) : Doer.

Kartā (कर्ता) : Doer; master.

Kartābhajā (कर्त्ताभजा) : A minor *Vaiṣṇava* sect in Bengal which teaches that man and woman should live together in relationship of love and gradually idealize their love by looking on each other as divine.

Karuṇā (करुणा) : Compassion.

Karuṇā-puṇḍarīka (करुण्णा-पुण्डरीक) : The Lotus of Great Compassion. It is the name of a sacred book in Mahāyāna Buddhism.

Kaṣāya (कषाय) : Passions; attachments; dispositions, etc.

Kaṭha Upaniṣad (कठ उपनिषद्) : The name of an important *Upaniṣad.*

Kaula (कौल) : A worshipper of *Kālī* who follows the "left-hand" rituals prescribed in the *Tantra*.

Kaula-mārga (कौल-मार्ग) : The path of the *Kaulas.* See *Kaula.*

Kaulācāra (कौलाचार) : The prescribed ritualistic activities of a *Kaula.* See *Kaula.*

Kaulāvalī-nirṇaya (कौलावली-निर्णय) : The name of a *Tāntrika* text.

Kaumārī (कौमारी) : The name of a *Tāntrika* text mentioned by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Kavi Karṇapura (कवि कर्णपुर) : The name of a *Vaiṣṇava* writer.

Kāla (काल) : A name of *Śiva*; black; death; time.

Kālabhairava (कालभैरव) : A name of *Śiva*.

Kāla-puruṣa (काल-पुरुष) : A form of *Śiva* at the time of dissolution.

Kālāgnibhairava (कालाग्निभैरव) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Kālī (काली) : A name of the Goddess or Divine Mother; the presiding Deity of Dakṣineśvara Temple. She is often referred to and addressed by Rāmakṛṣṇa as *Ādyā-Śakti*, the Primal Energy.

Kālīdāsa (कालीदास) : The name of a great Sanskrit poet and the author of *Śakuntalā*.

Kāma (काम) : Desire; passion; fulfilment of desire, one of the four ends of human pursuit.

Kāma-dhātu (काम-धातु) : The world of desires.

Kāma-kāñcana (काम-काञ्चन) : Lit., 'Women and Gold' representing wealth and worldly enjoyment. A term used by Rāmakṛṣṇa to refer to lust and greed.

Kāma-mithyācāra (काम-मिथ्याचार) : Sexual misconduct.

Kāmika (कामिक) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya--laharī* of Śaṅkara.

Kāntā (कान्ता) : Beloved; spouse.

Kāpālika (कापालिक) The name of a particular *Tāntrika* sect who makes use of human skull or *Kapāla* in their spiritual practices.

Kāraṇa (कारण) : Cause : also consecrated wine.

Kāraṇa-śarīra (कारण-शरीर) : Causal body.

Kārya (कार्य) : Action. effect.

Kāśī (काशी) : The name of the holy city of Banaras or modern Vārāṇasī.

Kāvya-rasa (काव्य-रस) : Aesthetic joy consequent on poetic inspiration.

Kāya (काय) : Body.

Kāya-mana-vākya (काय-मन-वाक्य) : Lit., body, mind, and speech.

Kāyā (काया) : Same as *Kāya*.

Kevala (केवल) : Alone; only.

Khaḍam (खड़म) : Wooden slipper usually used by the Hindu monks.

Khaṇḍitā (खण्डिता) : The name of a particular state of *Nāyikā* or heroine in drama or lover of God in Vaiṣṇavism.

Khānqāh (खान्काह) : Muslim monastery or convent.

Khudā (खुदा) : (Persian), meaning, Master, God.

Khuddaka-nikāya (खुद्दक-निकाय) : The name of a Buddhist text.

Kīrtana (कीर्तन) : Singing of Divine Names; devotional music, often accompanied by dancing.

Kleśa (क्लेश) : The passions or defiling forces, etc., which

conceal the true nature of the Truth, the main passion under this head is egoism.

Kleśāvaraṇa (क्लेशावरण) : The obscuring or veiling caused by passions; moral defilement.

Koṣa (कोष) : Sheath; there are said to be five sheaths covering the soul. The following are the five sheaths or *Koṣas* as described in the *Vedānta* philosophy : (1) the *Anna-maya-koṣa* or gross physical sheath, made of and sustained by food, (2) the *Prāṇamaya-koṣa* or vital sheath consisting of vital forces, (3) the *Manomaya-koṣa* or mental sheath, (4) the *Vijñānamaya-koṣa* or sheath of intelligence, and (5) the *Ānandamaya-koṣa*, or sheath of bliss. These five sheaths are arranged one inside the other, cover the soul, which is the innermost of all and untouched by the characteristics of the sheaths.

Koṣa-viveka (कोष-विवेक) : Discrimination of the five sheaths of the human soul. See *Koṣa*.

Krama-mukti (क्रम-मुक्ति) : Progressive or gradual release, *i.e.*, release through progressive stages.

Kriyamāṇa-karma (क्रियमाण-कर्म) : The present action; the action which is being done in the present moment.

Kriyā (क्रिया) : Act, action; will.

Kriyā-śakti (क्रिया-शक्ति) : The Action-Energy or Action-Power.

Krodha (क्रोध) : Anger.

Kṛpā-siddha (कृपा-सिद्ध) : One who has attained perfection through the grace of God and apparently without any effort.

Kṛṣṇa (कृष्ण) : Lit., One who attracts; one of the names of the Ideal Deities of the *Vaiṣṇavas* : the name of the Lord.

Kṛṣṇa-rati (कृष्ण-रति) : Lit., love of *Kṛṣṇa*, the Divine Love.

Kṛṣṇa-Rādhā (कृष्ण-राधा) : The dual form of *Kṛṣṇa* and *Rādhā*.

Kṛṣṇa-yātrā (कृष्ण-यात्रा) : A theatrical performance depicting the life of *Śrī Kṛṣṇa*.

Kṛtsna-Karma (कृत्स्न-कर्म) : Integral Action.

Kṣamā (क्षमा) : Forgiveness.

Kṣara (क्षर) : Changeable; mutable.

Kṣānti (क्षान्ति) : Forbearance, patience, forgiveness.

Kṣānti-pāramitā (क्षान्ति-पारमिता) : The Infinite Perfection of Forbearance or Forgiveness.

Kṣepā (क्षेपा) : Lit., mad; a man of perfection in a state like that of a madman.

Kṣiti (क्षिति) : Earth.

Kṣīṇa-kaṣāya (क्षीण-कषाय) : Extirpation of passions.

Kubjā (कुब्जा) : The name of a devotee of Lord *Kṛṣṇa*.

Kula-guru (कुल-गुरु) : Family preceptor.

Kula-kuṇḍalinī (कुल-कुण्डलिनी) : The spiritual power of a man slumbering in inaction in the lowest centre of the spinal column. See *Kuṇḍalinī*.

Kula-mārga (कुल-मार्ग) : The path of a *Kaula*. See *Kaula*.

Kulārṇava Tantra (कुलार्णव तन्त्र) : The name of a well-known *Tāntrika* text.

Kulāsāra (कुलासार) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkarācārya.

Kuloddiśa (कुलोड्डीश) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkarācārya.

Kumārasambhava (कुमारसम्भव) : The name of a Sanskrit work by Kālīdāsa. See *Kālīdāsa*.

Kumbhaka (कुम्भक) : Retention of breath; a process in *prāṇāyāma* or breath-control described in *Rāja Yoga* or *Haṭha Yoga*.

Kuṇḍa (कुण्ड) Receptacle for the sacred fire; reservoir, tank.

Kuṇḍalinī (कुण्डलिनी) : Lit., the Serpent Power. The psychic power coiled up at the base of *Merudaṇḍa* or spinal cord. It is the spiritual energy lying dormant and coiled up in all individuals. According to the *Tantras* there are six centres in the body, designated as *Mūlādhāra*, *Svādhiṣṭhāna*, *Maṇipura*, *Anāhata*, *Viśuddha*,

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and *Ājñā*. These are the dynamic centres where the spiritual energy becomes vitalised and finds special expression with appropriate spiritual perception and mystic vision. These centres, placed in the *Suṣumṇā*, form the ascending steps by which the *Kuṇḍalinī* or spiritual energy, passes from the foot of the spine to the cerebrum. When an easy path-way is formed along the *Suṣumṇā* through these centres, and the *Kuṇḍalinī* encounters no resistance in its movements upward and downward, then there is the *Ṣaṭcakrabheda*, which means, literally, the penetrating of the six *cakras* or mystic centres. The *Mūlādhāra-cakra* situated between the base of the sexual organ and the anus, is regarded as the seat of the *Kuṇḍalinī*. The centres are metaphorically described as lotuses. The *Mūlādhāra-cakra* is said to be a four-petalled lotus. The *Svādhiṣṭhāna-cakra*, situated at the base of the sexual organ, is a six-petalled lotus. The *Maṇipura-cakra*, situated in the region of the navel, contains ten petals. The *Anāhata-cakra* placed in the region of the heart is a twelve-petalled lotus. The *Viśuddha-cakra*, at the lower end of the throat, has sixteen petals. The *Ājñā-cakra* situated in the space between the two eyebrows, is a two-petalled lotus. In the cerebrum, there is the *Sahasrāra*, the thousand-petalled lotus, the Abode of *Śiva*, which is as white as the silvery full-moon, as bright as lightening, and as mild and serene as moonlight. This is the highest goal and here the awakened spiritual energy manifests itself in its full glory and splendour.

Kuṇḍalinī-Yoga (कुण्डलिनी-योग) : The practice of *Yoga* based on the power of *Kuṇḍalinī* on its waking. See *Kuṇḍalinī*.

Kuṇḍikā (कुण्डिका) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkarācarya.

Kuñja and *Nikuñja* (कुञ्ज एवं निकुञ्ज) : Groves.

Kumārī (कुमारी) : Virgin.

Kūrmaiva (कूर्मैव) : Lit., like a tortoise.

Laghimā (लघिमा) : Lightness; one of the powers of a *Yogī.*

Laghu Bhāgavatāmṛta (लघु भागवतामृत) : The name of a well-known *Vaiṣṇava* work by Rūpa Gosvāmin.

Lakṣya (लक्ष्य) : Aim.

Lalanā-cakra (ललना-चक्र) : The name of a particular *Cakra* or circle or spiritual centre in the upper region of the human body.

Lalitā (ललिता) : The name of one of the *Sakhīs* or associates of *Rādhā.*

Laya (लय) : Dissolution.

Laya-Yoga (लय-योग) : The *Yoga* of dissolution, *i.e.*, the discipline which helps in the dissolution of the mind.

Lāghava (लाघव) : Same as *Laghimā.*

Lā-makām (ला-मक़ाम) : (Arabic), lit., placeless, a houseless; one of the attributes of God ; the stage of spiritual journey of *Ṣūfīsm.*

Leśyās (लेश्या) : Colourations of the soul due to *Karma* according to *Jaina* Philosophy.

Liṅgam (लिङ्गम्) : The symbol of Deity; the phallic symbol of *Śiva.*

Līlā (लीला) : The Divine Play or Sport; the Relative; as opposed to *Nitya* or the Absolute. The *Vaiṣṇavas* often describe and explain the creation as the *Līlā* of God; Dynamic Manifestation of God; according to Vaiṣṇavism, spontaneity and freedom which characterise the universe. In philosophy the term is corelated with *Nitya* which means the Absolute.

Līlāsphuraṇa (लीलास्फुरण) : Manifestation of Divine *Līlā.* See *Līlā.*

Lobha (लोभ) : Greed; lust.

Loka (लोक) : Worlds; either the universe or any part of it. There are seven *lokas* or worlds according to Hindu mythology.

Loka-dhatu (लोक-धातु) : Various worlds;.

Loka-mūḍha (लोक-मूढ़) : A believer in superstition, *e,g.*, holy bath, etc.

Lokākāśa and *Alokākāśa* (लोकाकाश एवं अलोकाकाश) : *Ākāśa* or Infinite Space are of two kinds, viz., *Lokākāśa* which is that portion that is peopled by the world; *Alokākāśa* is that which is beyond *lokākāśa.*

'M' ('म') : Known as Mahendra Gupta, one of Rāmakṛṣṇa's foremost householder-disciples and the recorder of the *Rāmakṛṣṇa Kathāmṛta*, translated as *'The Gospel of Rāmakṛṣṇa'* by Svāmī Nikhilānanda.

Madanavijaya (मदनविजय) : Lit., the conquest of God of carnal love.

Madhumatī (मधुमती) : The name of the second form of *yogic* stage which is preceded by the manifestation of spiritual light as a result of the practice of *Samādhi.* In this stage the trial of the *Yogī* takes place as a result of which he may either be promoted to the next higher stage or suffer a downfall.

Madhumatī-bhūmika (मधुमती-भूमिक) : The second stage of spiritual progress according to the *Yoga* of Patañjali.

Madhumatī-pratīka (मधुमती-प्रतीक) : The name of certain *siddhis* which follow from the conquest of the senses.

Madhura-pāka (मधुर-पाक) : Gradual maturation.

Madhusūdana Sarasvatī (मधुसूदन सरस्वती) : The name of a great *Vedāntic* teacher whose reputation is based on his masterly work entitled *Advaitasiddhi.*

Madhvācārya (मध्वाचार्य) : The exponent of the *Vedāntic* school of Dualism which believes in the reality of the external world. It is a theistic system since it accepts a Personal God which is identified with *Viṣṇu-Nārāyaṇa.*

Madhyamā-Vāk (मध्यमा-वाक) : The name of the third form of *Vāk* or Sound considered from the Source; the 'middle' land of Speech Form preceding articulation but succeeding that stage of indistinction, limitation, and impression.

Madrāsā (मद्रासा) : (Arabic), meaning, a school for Islāmic studies.

Mahanta (महन्त) : The abbot of a monastery; the official manager of a holy state or some *Āśramas.*

Maharṣi (महर्षि) : Lit., a great *ṛṣi* or seer of truth.

Mahatsevā (महत्सेवा) : Service to God or to the elevated souls.

Mahābhairava (महाभैरव) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Mahābhārata (महाभारत) : The name of a famous Hindu Epic; one of the great Epics of ancient India dealing with the battle of *Mahābhārata* between the Kauravas and the Pāṇḍavas.

Mahābhāva (महाभाव) : The most intense ecstatic love of God; the highest state of Divine Love according to Vaiṣṇavism. It is identified with *Rādhā*'s state of Divine Love for *Kṛṣṇa*, it is under this name that *Śrī Rādhā*, the consort of *Lord Kṛṣṇa*; is usually described. Literally, it means Supreme Perfection in loving attitude towards the Divine.

Mahācaitanya (महाचैतन्य) : Superconsciousness.

Mahādeva (महादेव) : Lit., the Great God; the name of *Śiva*.

Mahākāla (महाकाल) : The name of *Rudra-Śiva* which governs or controls the activities of *Kāla* or Time-Spirit usually understood as a form of *Śiva*; the Absolute.

Mahākālī (महाकाली) : A name of the Divine Mother; a particular form of Goddess *Kālī*.

Mahākāraṇa (महाकारण) : Lit., the Great Cause; the Transcendental Reality.

Mahākāśa (महाकाश) : The Space of Infinity; the Space above.

Mahākuṇḍalinī (महाकुण्डलिनी) : The Cosmic *Kuṇḍalinī*. See *Kuṇḍalinī*.

Mahāmāyā (महामाया) : The Great *Māyā* or Illusionist; the power of *Māyā*; a name of Kālī, the Divine Mother.

Mahāmāyāsambara (महामायासम्बर) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Mahanāmayajña (महानामयज्ञ) : The Great Sacrifice. The word is coined by Prabhu Jagadbandhu; the practice of uttering the Great Name in a collective form viewed as a great Sacrifice.

Mahānidrā (महानिद्रा) : The Great Sleep, *i.e.*, Death.

Mahānirvāṇa Tantra (महानिर्वाण तन्त्र) : A standard book on *Tantra* philosophy.

Mahāpatha (महापथ) : The 'Great Way' to liberation as described in the *Tantras*.

Mahāpralaya (महाप्रलय) : The Great Dissolution.

Mahāsammohana (महासम्मोहन) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Mahāśayana (महाशयन) : The Great Sleep.

Mahāśūnya (महाशून्य) : The Great Void.

Mahāuddhāraṇa (महाउद्धारण) : The Great Liberation; The Universal Emancipation irrespective of caste, creed or qualification. The concept was propagated by Prabhu Jagadbandhu in modern times in India; that which is destined to accomplish the deliverance of the entire human race.

Mahāvākya (महावाक्य) : The Great Sayings of the *Upaniṣads* which express an Identity between the human soul and *Brahman*, the Ultimate Reality.

Mahāvāyu (महावायु) : Cosmic Consciousness or the Life Force. The word is also used to denote a current felt in intra-organic column when the *Kuṇḍalinī* is awakened; the Great Wind.

Mahāviraha (महाविरह) : The Great Separation.

Mahāvirāṭ (महाविराट) : The Supreme, Cosmic Person.

Mahāvirāṭ Ānanda (महाविराट आनन्द) : The Great Bliss which is of the nature of *Brahman*.

Mahāvīra (महावीर) : Lit., a great hero : the name of Vardhamāna, an exponeht of Jainism and also a *Tīrthaṁkara*; the name of Hanumāna, a devotee of Śrī Rāma.

Mahāvyāpti (महाव्याप्ति) : The Unlimited Self-expression or Lordship to the utmost extent resulting in one's identification with the Universal; a term used in *Āgamic* mystic terminology.

Mahāyāna (महायान) : Lit., the Great Vehicle; a school of Buddhism.

Mahāyāna-sādhaka (महायान-साधक) : A spiritual aspirant of the *Mahāyāna* school of Buddhism. See *Mahāyāna*.

Mahā-yoga (महा-योग) : Lit., a great *Yoga*; the name of a particular system of *Yoga* known under this name.

Mahāyogin (महायोगिन्) : The great *Yogin*.

Maheśvara (महेश्वर) : The Great Lord.

Mahimā (महिमा) : Lit., Greatness; a supernatural power of a *Yogī*.

Maḥmūd Shabistarī (महमूद शबिस्तरी) : The name of a *Ṣūfī* poet, the author of *Gulshan-i-Rāz*.

Majzūb (मज्जूब) : (Arabic), lit., absorbed (in God); one who undergoes the divine attraction ; the spiritual man whose mental faculties are as it were paralysed or confused by the effect of the Divine attraction. Such is the case of the "fools in God"—not of those who pretend to be mad in order to isolate themselves from men, those who really are incapable of outwardly expressing their spiritual state in an intelligible way.

Mala (मल) : Impurity, defilement; foreign; the metaphysical 'impurity' which clings to the spirit.

Malak-ul-Maut (मलकुल-मौत) : Lit., The Angel of Death.

Mala-pāka (मल-पाक) : The maturation of impurities.

Mammaṭa (मम्मट) : The name of an author of a Sanskrit work on Poetics entitled *Kāvyaprakāśa*.

Manana (मनन) : Reflection; mental excogitation; one of the spiritual disciplines prescribed in *Vedānta*, following from an appreciation of the meaning of *Mahāvākyas*.

Manas (मनस) : Mind ; the inner organ which consists of desire, deliberation, doubt, faith, want of faith, patience, impatience, shame, intelligence, and fear. The inner organ, which shapes into ideas; the impressions carried by the sense-organs; often applied to one of the four inner organs, which is the cause of doubt and volition, the other three organs being *buddhi*

(intellect), *citta* (mind-stuff), and *ahaṁkāra* (I-consciousness).

Maṇḍana Miśra (मण्डन मिश्र) : The name of a great *Vedāntic* writer; author of *Brahmasiddhi*, with whom Śaṅkarācārya entered into a scriptural controversy.

Maṇipura-cakra (मणिपुर-चक्र) : The name of a psycho-physical *yogic* centre being the third centre in order of ascension. See *Kuṇḍalinī*.

Manodaṇḍa (मनोदण्ड) : Mental restraint or punishment.

Manojavitva (मनोजवित्व) : Velocity of the mind, a supernatural power of a *Yogī*.

Manonāśa (मनोनाश) : The destruction of mental activity.

Mano-yoga (मनोयोग) : A kind of *yogic* practice where mind or mental activities are concerned.

Mantra (मन्त्र) : Holy Sanskrit text; also the sacred formula used in *Japa*; a mystic syllable or a combination of syllables supposed to have spiritual potency.

Mantra-dīkṣā (मन्त्र-दीक्षा) : Initiation by imparting *Mantra*, *i.e.*, a sacred syllable or series of such syllables charged with spiritual energy received directly from initiation; one of the varieties of Initiation or *Dīkṣā* which is based on the delivery of the *Mantra* to the disciple. See *Mantra*.

Mantra-Japa (मन्त्र-जप) : The muttering of the syllable or a full-fledged *Mantra* with a view to attain concentration and vision of the Deity. See *Mantra*.

Mantra-śakti (मन्त्र-शक्ति) : The power of *Mantra*. See *Mantra*.

Mantra-sādhanā (मन्त्र-साधना) : The spiritual practices of *Mantra*. See *Mantra*.

Mantra-yoga (मन्त्रयोग) : The name of a particular school of *Yoga* which emphasises the uttering of *Mantras* and is based on the culture of *Mantras*. See *Mantra*.

Manuśyatva (मनुष्यत्व) : The stage of human life.

Maqām (मक़ाम) : (Arābic), lit., meaning, place; in *Sūfism* stage; pl. *Maqāmat*, meaning stages of spiritual life.

Maqām-i-Huqq (मक़ामे हक़) : (Arabic), lit., meaning, the place of Truth.

Matottara (मतोत्तर) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Mauna (मौन) : Silence.

Mādhurya (माधुर्य) : One of the five attitudes cherished by the *Vaiṣṇava* worshipper toward his Ideal Deity, *Kṛṣṇa*; the attitude of a lover toward the Beloved; the fifth or the last stage of spiritual progress according to some *Vaiṣṇavas*. This stage represents the relation between the human soul and God as Lover and Beloved.

Māhātmya (माहात्म्य) : Greatness.

Māhendrī (माहेन्द्री) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Māheśvarī (माहेश्वरी) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Mālinī Vijayottara (मालिनी विजयोत्तर) : The name of a *Tāntrika* work of *Āgamic* culture.

Māna (मान) : Pride.

Māna-apamāna (मान-अपमान) : Lit., pride and insults.

Mānasa-pūjā (मानस-पूजा) : Mental worship.

Mānasarovara (मानसरोवर) : Lit., mental lake; the name of a sacred lake in Tibet.

Mānasī Dīkṣā (मानसी दीक्षा) : The mental *Dīkṣā* or a kind of *Dīkṣā* or initiation transferred by mind or through ideation.

Mānasika (मानसिक) : Mental.

Mānaśūnyatā (मानशून्यता) : Freedom from pride, conceit, and egoism.

Mānava (मानव) : Human.

Māra (मार) : The symbol of Death and Evil.

Mārga (मार्ग) : Way or path of spiritual discipline.

Mātrā (मात्रा) : Measure.

Māyā (माया) : Lit., measurable, phenomena; Ignorance; the

Power of Cosmic Illusion; unreality. In *Vedānta* philosophy, a Power inherent in *Brahman* and non-existent without It. In association with *Māyā*, the attributeless *Brahman* appears to be endowed with the attributes of creation, preservation, and destruction; *māyā* is the material cause of the universe; in *Sāṁkhya* it is identified with *Prakṛti*.

Māyā-cakra (माया-चक्र) : The centre associated with the activity of *Māyā* or Illusion.

Milita (मिलित) : A state of Divine Love according to Vaiṣṇavism.

Mithyātva (मिथ्यात्व) : Falsity; erroneous or perverse attitude towards truth.

Mithyādṛṣṭi (मिथ्यादृष्टि) : False or illusory vision.

Mithyādṛṣṭi-guṇasthāna (मिथ्यादृष्टि-गुणस्थान) : The first and the lowest stage where the spiritual journey of a seeker in Jainism begins which means erroneous and perversive attitude towards truth.

Mīmāṁsaka (मीमांसक) : A follower of the *Pūrva Mīmāṁsā*, one of the six orthodox systems of Hindu Philosophy.

Mīmāṁsā (मीमांसा) : One of the six systems of orthodox Hindu Philosophy which deals with *Vedic* rituals, its philosophy, and scriptural exegesis.

Mīrābāī (मीराबाई) : The name of a woman-saint of mediaeval period in India, devoted to the worship of Lord *Kṛṣṇa*; a follower of Vaiṣṇavism.

Modinīsa (मोदिनीश) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Moha (मोह) : Infatuation; attachment.

Mokṣa (मोक्ष) : Spiritual freedom, freedom from all evils, liberation; emancipation, one of the four ends of human pursuit; release from worldly existence or rebirth through the knowledge of *Brahman* (non-dualism) or of the Personal God (dualism).

Mṛdu (मृदु) : Gentle.

Mudrā (मुद्रा) : A pose of physical body.

Muhūrta (मुहूर्त) : Moment.

Mukha (मुख) : Bead.

Mukta (मुक्त) : One who is liberated.

Mukta-bhakta (मुक्त-भक्त) : A devotee who is released.

Mukta-Śiva (मुक्त-शिव) : The human soul which has attained the status of *Śiva* after emancipation.

Mukti (मुक्ति) : Same as *Mokṣa*.

Mumukṣā (मुमुक्षा) : Desire for release or litberation.

Mumukṣu (मुमुक्षु) : One desirous of liberation or emancipation.

Murīd (मुरीद) : (Arabic), meaning, disciple and devotee.

Mūla (मूल) : Root; the basic or the fundamental one.

Mūla-Mantra (मूल-मन्त्र) : The basic or the root *Mantra*. See *Mantra*.

Mūlādhāra (मूलाधार) : The first and the lowest centre in the *Suṣumṇā*; the name of the psycho-physical centre in the human body in which *Kuṇḍalinī Śakti* or The Serpent Power lies in a dormant state. See *Kuṇḍalinī*.

Naciketā (नचिकेता) : The name of a *Brahmin* boy who encountered *Yama*, the God of Death, referred to in the *Kaṭha Upaniṣad*.

Nafs (नफ़्स) : (Arabic), meaning, the carnal or corporal self.

Namāz (नमाज) : (Persian), lit., meaning, prayers five times a day; Prayer of the Muslims; one of the pillars of Islām; in Arabic *Salāt*.

Narahari (नरहरि) : The name of a devotee and a *Vedāntic* writer, the author of *Bodhasāra*.

Nāda (नाद) : Eternal and internal spiritual Sound the advent of which indicates advancement of *Yogic*

discipline, signifies the *Word-Brahman* (*Śabda-Brahman*) or *Oṁ*; means for reaching the Divine Source.

Nāda-yoga (नाद-योग) : The name of a particular type of *Yoga* which emphasises on the practice of Sound.

Nādānusandhāna (नादानुसन्धान) : Lit., Search of *Nāda* or Sound; the constant hearing of or meditation on internal sound.

Nāḍī (नाड़ी) : Channel of psychic force; nerve.

Nāgārjuna (नागार्जुन) : The name of a Buddhist scholar.

Nāma-gāna (नाम-गान) : Singing the glory of (Divine) Name.

Nāmagāne sadāruci (नामगाने-सदारुचि) : (Bengali), meaning, desire for singing always the glories of Divine Name.

Nāma-Japa (नाम-जप) : Muttering or repeating the Name (of God).

Nāma-mantra (नाम-मन्त्र) : *Mantra* of Divine Name. See *Mantra.*

Nāma-sādhanā (नाम-साधना) : Spiritual practice of repeating God's Name; the practice of taking the Holy Name.

Nāmāgni (नामाग्नि) : The fire of Name.

Nāmāparādha (नामापराध) : Offences against Name.

Nānaka (नानक) : The founder of the Sikh religion and the first of the ten Gurus of the Sikhs. He was born in the Punjab in 1469 A. D. and died in 1538 A. D.

Nānakapanthī (नानकपन्थी) : A follower of Guru Nānaka.

Nārada (नारद) : The name of a great celestial sage and lover of God in Hindu mythology, known in the *Purāṇas* as a *Devarṣi* or Divine Sage.

Nārada Pāñcarātra (नारद पाञ्चरात्र) : The name of a *Vaiṣṇava* work of the *Pāñcarātra* school.

Nāradīya-Bhakti (नारदीय-भक्ति) : The course of devotion prescribed by Nārada in his *Bhakti-sūtras.*

Nārāyaṇa (नारायण) : The name of Lord *Viṣṇu.*

Nārāyaṇa-bhakti (नारायण-भक्ति) : The devotion of Lord *Nārāyaṇa*, the God of the *Vaiṣṇavas.*

Nātha (नाथ) : A school of spiritual life; the followers of the path advocated by Gorakṣanātha.

Nāthapanthī (नाथपन्थी) : A person belonging to the school of Gorakṣanātha.

Nāvī (नाभी) : Navel region.

Neti neti (नेति नेति) : Lit., 'Not this', 'not this', the negative process of discrimination advocated by the followers of the non-dualistic *Vedānta* ; the path of negation in *Vedānta* in which the Transcendent Reality is described in terms of negation.

Nididhyāsana (निदिध्यासन) : Deep contemplation; meditation; one of the spiritual disciplines of *Vedāntic* practices.

Nidrā (निद्रा) : Sleep.

Nija-śakti (निज-शक्ति) : Own intimate power.

Nimbārka (निम्बार्क) : The name of a *Vedāntin* who propagated the school of *Dvaitādvaita*, belonging to eleventh century A. D.; also commented on *Vedānta-sūtra* and identified the highest Reality with *Viṣṇu-Nārāyaṇa*.

Nirañjana or *Nārāyaṇa* (निरञ्जन अथवा नारायण) : Lit., the Stainless, The Immaculate One; a name of God; *Nirañjana* is the name of the presiding deity in the region of *Sahasra-dala-Kamala* or Thousand-petalled-Lotus according to a section of the mediaeval *Sants* of India.

Nirākāra (निराकार) : The Formless; One devoid of form; an epithet of *Brahman*.

Nirātmaka-Mokṣa (निरात्मक-मोक्ष) : The emancipation consisting in the final dissolution of the body and the senses.

Nirguṇa (निर्गुण) : The Attributeless; The Impersonal devoid of quality or attribute; an unrevealed one, an epithet of *Brahman*.

Nirguṇa Brahman (निर्गुण ब्रह्म) : Lit., *Brahman* devoid of attributes; a term used to describe the Absolute devoid of qualifying characteristics or indicature marks; *Brahman* in its aspect of pure and undifferentiated consciousness; also called the *Para Brahman*, Supreme *Brahman*.

Nirguṇa Upāsanā (निर्गुण उपासना) : Meditation of the attributeless; the worship of the Divine devoid of all qualities.

Nirmāṇa-Citta (निर्माण-चित्त) : The mind or body created by the *Yogin* out of *Asmitā* in order to transfer Truths to the deserving initiate.

Nirodha (निरोध) : Cessation; obstruction.

Nirvāṇa (निर्वाण) : Final absorption in *Brahman*, or the All-pervading Reality, by the annihilation of the individual ego; the fourth Noble Truths of Buddha; the annihilation of the Self as realisation of the Infinite Void.

Nirvikalpaka (निर्विकल्पक) : The Indeterminate.

Nirvikalpaka-jñāna (निर्विकल्पक-ज्ञान) : Indeterminate knowledge.

Nirvikalpa-samadhi (निर्विकल्प-समाधि) : The highest state of *Samādhi* in which the aspirant realises his total oneness with *Brahman*; the perfection in *Samādhi* which transcends imagination or mental activities.

Niṣkāma Karma (निष्काम कर्म) : Action without selfish desire.

Niṣkāma-Mukti (निष्काम-मुक्ति) : That form of Emancipation or *Mokṣa* in which the aspirant deprives himself of all sources of enjoyment.

Niṣkriya (निष्क्रिय) : Inactive.

Niṣpatti-avasthā (निष्पत्ति-अवस्था) : Lit., the state of perfect accomplishment. It is the fourth stage of *Haṭha-Yoga*.

Niṣṭhā (निष्ठा) : Devotion of a positive nature.

Niṣṭhā-bhakti (निष्ठा-भक्ति) : Devotion with strict fidelity.

Nitya (नित्य) : The Eternal ; The Absolute; The Static.

Nitya-dharma (नित्य-धर्म) : Daily religious duties.

Nitya-karma (नित्य-कर्म) : Religious ceremonies which a householder must perform everyday, but which are not obligatory for a *sannyāsin*; disinterested work.

Nitya-Kālī (नित्य-काली) : A name of the Divine Mother; a particular form of the Goddess *Kālī*.

Nitya-līlā (नित्य-लीला) : Eternal Sport; Divine Sport.

Nitya-siddha (नित्य-सिद्ध) : Lit., eternally perfect; one who is perfect from the very beginning, a term used by Rāmakṛṣṇa to describe some of his young disciples endowed with great spiritual power.

Nitya-yukta (नित्य-युक्त) : Eternally united.

Nivṛtti (निवृत्ति) : Withdrawal.

Nīla-leśyā (नील-लेश्या) : Blue colour which is of the nature of malice and anger.

Nīlimā (नीलिमा) : Lit., blueness; a type of devotees.

Nīm (नीम) : A tree with bitter leaves.

Nyāya (न्याय) : Indian Logic, one of the six systems of orthodox Hindu philosophy founded by Gotama.

Nyāya-Vaiśeṣika (न्याय-वैषेशिक) : Names of two co-related systems of Indian Philosophy which may be described as realistic.

Oṁ (ओम्) : The most sacred word of the *Vedas*; also written as *Aum* (*AUM*); a symbol of both *Saguṇa-Brahman* or the Greater God and *Nirguṇa-Brahman* or the Attributeless Absolute; a word of solemn affirmation sometimes translated as 'Yes', 'Verily', 'So be it;' it is used at the beginning of most Hindu spiritual treatises and is uttered as a sacred exclamation at the beginning and end of a recital of the *Vedas* or at the beginning of a prayer; it is a symbol of the *Gāyatrī-Mantra*, the essence of the *Vedas*. The three letters *A*, *U*, and *M* are significant symbols signifying creation, preservation and destruction; it also signifies *Brahmā*, the Creator, Destroyer; it means also the three states of waking, dreaming, and dreamless sleep. The sound derived from the three latters *A*, *U*, and *M* is undifferentiated and follows the utterance of the word as a symbol of *Turīya* or Transendental Consciousness. The

word is highly respected by the Hindus, the Buddhists, and the Jainas also.

Oṁkāra (ओम्कार) : Same as *Oṁ*.

Pada (पद) : Meaningful word.

Padārthabhāvanī (पदार्थभावनी) : Realisation of the unreality of the objects in relation to the Absolute.

Padma (पद्म) : Lotus.

Padmāsana (पद्मासन) : A kind of *Yogic* posture; The name of a particular physical posture known as Lotus-posture.

Pairāhan (पैराहन) : (Persian), meaning, garments of the *Ṣūfīs*.

Pakva (पक्व) : Mature.

Pañca-bhūta (पञ्च-भूत) : Five elements of nature, viz., earth, water, fire, air, and sky.

Pañca-koṣa (पञ्च-कोष) : Five sheaths. See *Koṣa*.

Pañca-kṛtya (पञ्च-कृत्य) : Five-fold power of creation.

Pañca-mahāvrata (पञ्च-महाव्रत) : The five great vows, *e.g.*, *Ahiṁsā* or non-violence, *Satya* or truth, *Asteya* or non-stealing, *Aparigraha* or non-acceptance and *Brahmacarya* or celibacy.

Pañca-makāra (पञ्च-मकार) : Same as *Pañca-tattva*.

Pañcamuṇḍa-āsana (पञ्चमुण्ड-आसन) : A holy seat for worship of the Goddess prepared in a special way in which the headbones of five animals are kept buried.

Pañca-tattva (पञ्च-तत्त्व) : Also called *Pañca-makāras*. They are liquor (*madya*), meat (*māṁsa*), fish (*matsya*), (posture) *mudrā*, and copulation (*maithuna*). The practice of these are called five 'M's and are important for the practitioners of left-handed path of *Tāntrika-sādhanā*.

Pañcavaṭī (पञ्चवटी) : A grove of five sacred trees planted by Rāmakṛṣṇa in the temple-garden at Dakṣineśvara for his practice of spiritual discipline.

Pañcāmṛta (पञ्चामृत) : The holy drink of five ingredients, *e.g.*, of milk, coagulated or sour milk, butter, honey, and sugar.

Para (पर) : The Supreme; the first stage in order of evolution.

Para Brahman (पर ब्रह्मन्) : The Supreme *Brahman* or Reality or the Supreme Soul.

Para-jñāna (पर-ज्ञान) : Supreme Knowledge.

Parama-Bhakti (परम-भक्ति) : The Supreme or highest form of devotion; uninterrupted devotion.

Paramahaṁsa (परमहंस) : One belonging to the highest order of monks or *Sannyāsins*; the highest spiritual state according to *Vedānta*; also a name of Rāmakṛṣṇa.

Paramaiśvarya (परमैश्वर्य) : The Supreme Lordship.

Paramapada (परमपद) : Lit., the status of the Highest. The Supreme State; The Supreme Abode of the Divine.

Parama-Puruṣa (परम-पुरुष) : The Supreme Being or Person.

Parama-Śiva (परम-शिव) : The Supreme God as *Śiva*; The Supreme Lord.

Parama-tattva (परम-तत्त्व) : The Highest or Supreme Reality.

Paramārtha (परमार्थ) : Supreme Truth; Ultimate or Absolute Reality.

Paramātman (परमात्मन्) : The Supreme Soul or Self.

Para-mūrta (पर-मूर्त) : The Supreme Form of the Divine.

Paraśurāma (परशुराम) : The name of a Divine Incarnation.

Para-vyoman (पर-व्योमन) : The Highest Region of Sky.

Parā-bhakti (परा-भक्ति) : Supreme Love; uninterrupted devotion, Love of God as of the nature of an end; consumatory love.

Parā-Śakti (परा-शक्ति) : The Supreme Power or Energy; also the Divine Mother.

Parā-Saṁvit (परा-संवित्) : The Supreme Consciousness or Knowledge.

Parāśara (पराशर) : The name of an *Avatāra* or *Ṛṣi*.

Parā-Triṁśikā (परा-त्रिंशिका) : The name of a work by Abhinavagupta.

Parā-Vāk (परा-वाक्) : Eternal Sound; also called *Śabda Brahman.*

Parā-Vidyā (परा-विद्या) : Supreme Knowledge; Higher Knowledge of the Ultimate Reality, *Brahman-Ātman.*

Parikramā (परिक्रमा) : Circumumbulation.

Parivrājaka (परिव्राजक) : The wanderer; the name of a state of spiritual practice.

Paropakāra (परोपकार) : Doing good to others.

Parvata (पर्वत) : The name of a monastic order of monks (*sannyāsins*) formed by Śaṅkarācārya; a *sannyāsin* who has realised the ephemeral nature of the world and lives at the base of a mountain.

Paścima (पश्चिम) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkarācārya.

Paśu (पशु) : Lit., animal; soul in bondage; animal soul subject to passions.

Paśu-ātmā (पशु-आत्मा) : Animal-soul in bondage.

Paśu-bhāva (पशु-भाव) : The attitude of a animal-soul in bondage; animal attitude.

Paśupati (पशुपति) : The Lord of the animal-soul in bondage.

Paśu-puruṣa (पशु-पुरुष) : A person whose soul is in bondage.

Paśyanti (पश्यन्ति) : The second statge of *Vāk* or Sound, the first being known as *Parā.*

Paśyet (पश्येत्) : Lit., sees.

Patañjali (पतञ्जलि) : The name of an ancient sage who strung together the *Yoga* aphorisms; the author of the *Yoga-sūtras*, a treatise on the *Yoga* system of Hindu philosophy, which deals primarily with concentration of mind and its methods on control of mind, the separation of the soul from the body, and other similar matters; also the author of the celebrated Sanskrit grammar, the *Mahābhāṣya.*

Pati (पति) : The Lord; this is the designation of God (*Śiva*) especially in Śaivism.

Patta (पत्त) : A stage of Divine Love according to Vaiṣṇavism.

Pānaka-rasa (पानक-रस) : Refreshing draught or drink.

Pāṇini (पाणिनि) : A well-known Sanskrit grmmarian of India.

Pāpa-puruṣa (पाप-पुरुष) : Sin-Incarnate.

Pārvatī (पार्वती) : The daughter of King Himālaya; the consort of *Śiva*. She is regarded as the Incarnation of Divine Mother; one of Her name is *Umā*.

Pāśa (पाश) : Bonds that bind the soul; according to Śaivism there are three bonds, *āṇava*, *kārma*, and *māyīya*.

Pāśakṣaya (पाशक्षय) : Destruction of the bonds.

Pāṣaṇḍī-muḍha (पाषण्डी-मूढ़) : One who devotes to pseudo-saints and their teachings for scriptural authority.

Pāśupata (पाशुपत) : Concerning *Paśupati* or the Lord of human soul; the name of a particular system of Indian Philosophy associated with the name of *Paśupati*, a form of *Śiva*; doctrine of God as the Lord of creation.

Pātañjala-yoga (पातञ्जल-योग) : *Yoga* system according to Patañjali. See *Patañjali*.

Phala (फल) : Fruit; the result; the goal.

Phala-svarūpa (फल-स्वरूप) : Lit., of the nature of goal.

Piṇḍa (पिण्ड) : Embodied individual; the microcosmic world, *i.e.*, the human body.

Piṅgalā (पिंगला) : One of the nerves in the spinal column of the human system connected with respiration. See *Suṣumnā*.

Piśāca (पिशाच) : Demon; the name of a semi-celestial being; an uncultured person insensitive to the rules of conduct governing civilised societies or communities.

Piśācavat (पिशाचवत्) : A state like a demon.

Piśunavacana (पिशुन-वचन) : Malignant speech.

Pitṛ-loka (पितृ-लोक) : World of departed ancestors.

Pīr (पीर) : (Persian), lit., meaning, old; the teacher or guide or preceptor in *Ṣūfism*.

Plavana (प्लवन) : A state of spiritual progress according to *Āgamic* culture.

Prabhākarī (प्रभाकरी) : Lit., the 'Illuminating', a stage of spiritual journey of a *Bodhisattva*.

Prabodha (प्रबोध) : Awakening, illumination, englightenment.

Prabuddha (प्रबुद्ध) : Awakened.

Prahlāda (प्रह्लाद) : The name of a great devotee of *Viṣṇu*, whose life is described in the *Purāṇa*. While a boy, he was tortured for his piety by his father, the demon King Hiraṇyakaśipu. The Lord in His incarnation slew the father.

Prajñā (प्रज्ञा) : Deep understanding; insight derived by meditation.

Prajñā-cakra (प्रज्ञा-चक्र) : The centre of Insight or Intuition; the centre situated in between the two eyebrows.

Prajñā-jyotiḥ (प्रज्ञा-ज्योतिः) : Light of *Prajñā* or Insight or Intellect.

Prajñā-pāramitā (प्रज्ञा-पारमिता) : Perfection of *Prajñā* or Intuition.

Prajñā-vṛddhi (प्रज्ञा-वृद्धि) : Increase of brightening of the *Prajñā* or Insight or Intellect.

Prakāśa (प्रकाश) : Illumination, effulgence; same as *Cit*. See *Cit*.

Prakṛti (प्रकृति) : Primordial Nature or Matter which in association with *Puruṣa*, creates the universe. It is one of the categories of the *Sāṁkhya* philosophy.

Pralaya (प्रलय) : Destruction, dissolution.

Pramatta-saṁyata (प्रमत्त-संयत) : A spiritual stage in which indolence persists; a stage in *Jaina* spiritual life.

Pramāda (प्रमाद) : Indolence.

Pramāṇa (प्रमाण) : Means or source of valid knowledge; true or accurate conception or notion.

Pramātā (प्रमाता) : Subject of knowledge; knower; cognizer.

Prameya (प्रमेय) : Object of valid knowledge.

Pramuditā (प्रमुदिता) : Lit., the 'joyful'; one of the spiritual stages of the *Bodhisattva*.

Praṇava (प्रणव) : The syllable *Oṁ* is called *Praṇava* in the Ṛg *Veda*.

Praṇaya (प्रणय) : Attachment, affection, love, a state in Divine Love according to Vaiṣṇavism.

Praṇidhāna-pāramitā (प्रणिधान-पारमिता) : Perfection in Vows.

Prasaṁkhyāna (प्रसंख्यान) : Abstract contemplation; ultimate knowledge of discrimination.

Prasthānatraya (प्रस्थानत्रय) : Triple foundation of *Vedānta*, viz, *Upaniṣads*, *Bhagavadgītā*, and *Vedānta-sūtra*.

Prasthānaveda (प्रस्थानभेद) : The name of a tract; an accredited path; tradition.

Prathamakalpika (प्रथमकल्पिक) : The first stage of spiritual progress according to *Yogı* when illumination starts.

Pratibhā (प्रतिभा) : Intuition.

Pratīgha (प्रतीघ) : Ill-will.

Pratyāhāra (प्रत्याहार) : Withdrawal of senses from their objects.

Pravartaka (प्रवर्तक) : A stage in spiritual life.

Pravṛtti (प्रवृत्ति) : Clear mode of mind; inclination, attachment.

Prākāmya (प्राकाम्य) : Irresistible will; one of the spiritual powers of *Yoga*.

Prākṛta (प्राकृत) : Pertaining to *Prakṛti*; the primal nature; what is derived from *Prakṛti*.

Prāṇa (प्राण) : The vital breath that sustains life in a physical body; one of the five vital airs, which goes forward; also the general name for the five vital airs (*Prāṇa-vāyu*).

Prāṇātipāta (प्राणातिपात) : Killing.

Prāṇāyāma (प्राणायाम) : Control of breath, one of the disciplines of *Yoga*.

Prāpti (प्राप्ति) : Attainment of one of the supernatural powers of *Yoga*.

Prārabdha Karma (प्रारब्ध कर्म) : Deeds that have already began to bear fruits.

Prātibha-jñāna (प्रातिभ-ज्ञान) : Immediate Intuition of the Self.

Prāyaścitta (प्रायश्चित्त) A course of expitiatory penances.

Prema-bhakti (प्रेम-भक्ति) : Ecstatic Love of God.

Prema-vilāsa (प्रेम-विलास) : The sportive or amorous behaviour of Love of God.

Priyavāditā (प्रियवादिता) : Loving speech; affability.

Pudgala (पुद्गल) : Matter.

Puṇyotkarṣa (पुण्योत्कर्ष) : Meritorious life lead here in the world.

Puraścaraṇa (पुरश्चरण) : The repetition of the name of a Deity, attended with burnt offering of oblations, and other rites prescribed in the *Vedas*.

Purāṇas (पुराण) : Aged, ancient; books of Hindu mythology; name of a class of sacred works attributed to Vyāsa. The chief *Purāṇas* are eighteen in number.

Puruṣa (पुरुष) : Supreme Spirit or Soul or Self; absolute awareness, in *Sāṁkhya* system; *Puruṣa* and *Prakṛti* are the two primary categories of *Sāṁkhya* system.

Puruṣakāra (पुरुषकार) : Lit., activity of a *puruṣa* or man; human effort.

Pūjā (पूजा) : Ritualistic worship of Deity.

Pūjārī (पूजारी) : Worshipper of Deity.

Pūrṇa-Brahma-Nārāyaṇa (पूर्ण-ब्रह्म-नारायण) : *Nārāyaṇa*, the Lord who is the Highest Reality or *Brahman*.

Pūrṇahaṁtā (पूर्णहंता) : Supreme revelation of 'Itself' to Itself.

Pūrṇa-śaktimat (पूर्ण-शक्तिमत्) : Substratum of Infinite Fulness and Amplitude.

Pūrṇa-samādhān (पूर्ण-समाधान) : Complete alsorption in and con-

sciousness of the Truth and Unity, a stage in spiritual journey.

Pūrṇa Tattva (पूर्ण तत्त्व) : The Highest Reality.

Pūrṇatā (पूर्णता) : Integrality, Fulness.

Pūrṇattva-yoga (पूर्णत्व-योग) : Fulfilment of Divinity; *IntegralYoga*.

Pūrṇa Yoga (पूर्ण योग) : *Integral Yoga*.

Pūrṇābhiṣeka (पूर्णाभिषेक) : Final Consecration.

Pūrṇāham (पूर्णाहम्) : Integral 'I'.

Pūrṇāvatāra (पूर्णावतार) : Complete or Full or Entire Incarnation.

Pūrva (पूर्व) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Qadar (क़दर) : (Arabic), meaning, power; predestination; the measure of power inherent in things.

Qāẓī-ul-Quẓāt (क़ाज़िउल्-क़ुज़ात्) : (Arabic), meaning, The Supreme Judge.

Al-Qur'ān (अल्-क़ुर्आन) : (Arabic), meaning, The holy scripture of the Muslims. The word is from the Arabic verb, meaning to read, repeat aloud. It is revealed to Muḥammad by the Angel Gabriel. It consists of 114 *Sūras* or sections. It is shorter than the New Testament. This sacred book of the Muslims contain the collected revelations of Muḥammed in difinite written form. Even among Muslims there is no unanimity regarding the pronunciation, derivation, and meaning of the word. Some pronounced it as *Qurān* without *hamza* and saw in it a proper noun not occurring elsewhere, or they derived it from *Qarana*, to tie together. Others rightly began with *Qur'ān* with *hamza* and explained it either as an infinite in the sense of a past participle or as an adjective from *Qar'a'a*, to collect. It is really very easy to see an infinitive in it as it occurs as such in *Sūra* LXXV. 17. The exact meaning must be sought in the usage of the *Qur'ān* itself where the verb *Qara'a* frequently occurs. In *Sūra* XVII. 93, it certainly stands for "to read" but

the most frequent meaning is rather "to recite, to discourse", which does not necessarily pre-suppose a written text.

Qutb (क़ुत्ब) : (Arabic), meaning, the pole; in *Ṣūfism* the Pole of a spiritual hierarchy; the "pole of a period" is also spoken of. This pole is often unknown to most spiritual men.

Qutb-i-Rabbānī (क़ुत्बे रब्बनी) : (Arabic), meaning, The Lord among the *Qutbs*. See *Qutb*.

Rabia'h (रबीअह) : Known as Rabia'h-al-Adawiya, a famous woman *Ṣūfī*-mystic and saint of Basra in the early eighth century A. D.

Raghuvīra (रघुवीर) : The name of Rāma, the hero of *Rāmāyaṇa*; the family Deity of Rāmakṛṣṇa.

Rajas (रजस्) : Impurity, dust; the darkening quality of passion; the principle of activity. In *Sāṁkhya*, the second of the three *guṇas* or qualities. See *guṇa*.

Rajoguṇa (रजोगुण) : The quality of *rajas*, the dynamic constituent of *Prakṛti*, symbolises passion, poignancy, heroism, valour, etc.

Raktimā (रक्तिमा) : Redness; a type of devotee.

Rasa (रस) : Lit., juice, liquid, fluid, taste, flavour, relish; an object of taste or inclination for a thing; liking, desire; a feeling of love; pleasure, delight, happiness, pathos, emotional feeling. In poetic compositions a sentiment, poetic charm. *Rasas* are more or less, a necessary factor of every poetic composition but according to Viśvanātha, they constitute the very essence of poetry.

Rasarāja (रसराज) : The Lord of *rasas*, *i.e.*, *Kṛṣṇa*.

Raśmi (रश्मि) : Light, rays.

Rati (रति) : Pleasure, delight, satisfaction, joy, attachment, love, devotion; the Eros.

Ratnatraya (रत्नत्रय) : Three jewels in Buddhism, *Buddha*, *Dhamma*, & *Sangha*. Same as *Triratna*.

Raurasa (रौरस) : The name of a work of Sikhism.

Rādhā (राधा) : A great devotee of Lord *Kṛṣṇa*. A *gopī* (milk-maid) of Vṛndāvana.

Rādhā-Kṛṣṇa (राधा-कृष्ण) : The dual form of *Rādhā* and *Kṛṣṇa*.

Rādhāvihārī (राधाविहारी) : A name of *Kṛṣṇa*.

Rāga (राग) : Colour, red colour; love, passion; affection, feeling, emotion.

Rāga-dveṣa (राग-द्वेष) : Attachment or desire and aversion, the two impediments of spiritual life.

Rājarājeśvarī (राजराजेश्वरी) : A name of the Divine Mother.

Rājasika (राजसिक) : Of the nature of *Rajas*, one of the *guṇas* or qualities of Nature or *Prakṛti*.

Rājasika-bhakti (राजसिक-भक्ति) : Devotion which is *rājasika* in character. See *Rājasika*.

Rājattva (राजत्व) : Kingdom; domain.

Rāja-yoga (राज-योग) : The famous treatise on *Yoga* ascribed to Patañjali; also the *Yoga* or spiritual path described in the treatise.

Rājādhirāja-yoga (राजाधिराज-योग) : A kind of *Rāja-yoga*.

Rāma (राम) : The name of the hero of *Rāmāyāṇa*, regarded by the Hindus as a Divine Incarnation.

Rāmacandra (रामचन्द्र) : The name of the hero of *Rāmāyaṇa*. Same as *Rāma*.

Rāmacarita Mānasa (रामचरित मानस) : The name of a well-known work on the life of *Rāma*, the hero of *Rāmāyaṇa* by Tulasīdāsa.

Rāmadāsa Kāṭhīyā Bābā (रामदास काठीया बाबा) : The name of a saint-mystic of modern India.

Rāmakṛṣṇa Kathāmṛta (रामकृष्ण कथामृत) : The famous conversations of Rāmakṛṣṇa collected by Śrī Mahendra Gupta, a disciple of Rāmakṛṣṇa; also known as 'M'. See '*M*'.

Rāmaprasād (रामप्रसाद) : The name of a Bengali devotee-mystic and writer of mystic songs about the Divine Mother.

Rāmānuja (रामानुज) : The name of a famous saint-philosopher of Southern India, the founder of the school of *Viśiṣṭādvaitavāda, i.e.*, Qualified Non-dualism.

Rāmāyaṇa (रामायण) : The famous Hindu Epic.

Rāsa-līlā (रास-लीला) : The Divine Sport of *Kṛṣṇa.*

Rāsa-maṇḍala (रास-मण्डल) : The circular area of *Kṛṣṇa*'s Divine Sport with the *Gopis* or the milk-maids.

Rāvana (रावन) : The monster-king of Lankā, who abducted Sītā, the wife of Rāma.

Rāya Rāmānanda (राय रामानन्द) : A contemporary devotee of Caitanya Mahāprabhu of Bengal.

Ṛju (ऋजु) : Straight.

Ṛsabhadeva (ऋषभदेव) : The first in the line of the *Tīrthaṁkaras* in Jainism.

Ṛṣi (ऋषि) : A sage or seer of Truth; the name is also applied to the pure souls to whom were revealed the words of the *Vedas.*

Ṛta (ऋत) : Truth; perpetual fact.

Ṛtambharā-prajñā (ऋतम्भरा-प्रज्ञा) : Wisdom or *Prajñā, i.e.*, wisdom full of realised knowledge.

Ruci (रुचि) : Desire, taste.

Rudra (रुद्र) : Lit., roaring, crying; terrible (when applied to certain deities, the destroyer of the universe).

Rudra-Brahman : The destroyer of ignorance called *Śiva* and the personifcation of *Brahman* in its destructive aspect.

Rudrayāmala (रुद्रयामल) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Rudrākṣa (रुद्राक्ष) : A kind of berries or beads made from *Rudrākṣa* pits, used in making rosaries.

Rūpa (रूप) : Form.

Rūpabheda (रूपभेद) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Rūpa-darśana (रूप-दर्शन) : Vision of form.

Rūpa-dhātu (रूप-धातु) : World of beings or Forms.

Rūpa Gosvāmī (रूप गोस्वामी) : The name of a *Vaiṣṇava* disciple of Caitanya Mahāprabhu of Bengal, who is also the author of a famous *Vaiṣṇava* work entitled *Bhakti-rasāmṛta-sindhu*.

Śabda (शब्द) : Sound, the object of the sense of hearing and property of *Ākāśa* or space; a word; a significant word; the name, a mere name; verbal authority or testimony regarded by the *Naiyāyikas*. There are four kinds of sound, three of which are gradually evolved from *Śabda Brahman*, or *Praṇava* representing Supreme Consciousness, the worldly audible sound is the last of the evolved.

Śabda-Brahman (शब्द-ब्रह्मन) : The Word-*Brahman*; the *Vedas* regarded as the revealed Sound or Word identified with the Supreme *Brahman*. (The primary meaning of the *Vedas* is knowledge, and the secondary reference is to the word in which knowledge is embodied; hence the *Vedas* too are known as the *Śabda-Brahman*); The Eternal Sound conceived as *Brahman*; the Root Principle of the world representing the Highest Reality in the world.

Śabda-Yoga (शब्द-योग) : A kind of *Yoga* based on the culture of Sound.

Sabhā (सभा) : Assembly.

Sa-bhāva (स-भाव) : Lit., with *Bhāva*. See *Bhāva*.

Sa-bhāva-paśu (स-भाव-पशु) : Lit., animal-soul with *Bhāva*. See *Bhāva*.

Sabr (सब्र्) : (Arabic), meaning, patience, fortitude; it is a station in the spiritual journey of a *Ṣūfī*.

Saccidānanda (सच्चिदानन्द) : Existence-Consciousness-Bliss; a compound consisting of three words: *Sat* (Existence,

Reality), *Cit* (Consciousness), and *Ānanda* (Bliss); a term for the Pure *Brahman*, of which Existence, Consciousness, and Bliss are the very stuff. The Divine Whole consisting of Being or Existence, Consciousness, and Bliss in integration. In Dualism, *Sat*, *Cit*, and *Ānanda* are attributes of God.

Sac-khanḍ (सच-खण्ड) : The Region of Pure Spirit.

Saddeśa (सद्देश) : Same as *Sac-khanḍ*.

Sadguru (सद्गुरु) : True and perfect teacher or guide.

Sadyomukti (सद्योमुक्ति) : Immediate or Instantaneous Release after the decease of the body.

Ṣafā (सफ़ा) : (Arabic), meaning, Purity.

Sagarbha Samādhi (सगर्भ समाधि) : *Samādhi* accompanied by or based upon thoughts on Divinity.

Saguṇa (सगुण) : Endowed with qualities and attributes; related.

Saguṇa Brahman (सगुण ब्रह्मन्) : *Brahman* with attributes; the Absolute conceived as the Creator, Preserver, and Destroyer of the universe; also the Personal God according to some schools of *Vedānta*. According to Non-dualism, the attributeless *Brahman*, when desirous to create the Universe, becomes endowed with *Māyā*, *i.e.*, with the attributes of creation, preservation, and destruction. It is to be noted that the attributeless *Brahman* and *Brahman* with attributes are not two different beings, because *Māyā* which makes the apparent difference, inheres in *Brahman* and has no essential existence of its own. The Personal God worshipped in different religions is an aspect of *Saguṇa Brahman*.

Saguṇa Upāsanā (सगुण उपासना) : Worship and meditation on Personal God.

Sahaja (सहज) : Lit., natural, simple one. The root meaning is cognate, or innate, and hence 'spontaneous'. One's natural state as the pure self; the term by which a certain religious sect refers to God.

Sahaja-avasthā (सहज-अवस्था) : One's natural state; the state of life at ease; a state of Perfect Freedom and Peace. See *Sahaja*.

Sahaja Nirvikalpa Samādhi (सहज निर्विकल्प समाधि) : Indeterminate *Samādhi* of *Sahaja* type. See *Sahaja*.

Sahaja-Yoga (सहज-योग) : A type of *Yoga* advocated by Svāmījī Mahārāj; also refers to *Yoga* of "Spontaneity."

Sahajiyā (सहजिया) : The name of a class of devotional sect.

Sahajoli, Vajroli (सहजोलि, वज्रोलि) : The names of *Mudrās* or particular physical postures or rather *yogic* postures intended to produce vital currents and drawing up of seminal fluid upwards. See *Mudrā*.

Sahasradala (सहस्रदल) : Lit., thousand petals (of a lotus), symbolises Infinite Consciousness.

Sahasradala-Kamala (सहस्रदल-कमल) : Thousand-petalled-Lotus in the cerebrum. See *Kuṇḍalinī*.

Sahasrāra (सहस्रार) : The Thousand-petalled-Lotus supposed to be on the top of the six psychophysical centres of the human body. It is held to be the Abode of the Divine Light. See *Sahasradala-Kamala*.

Śaiva (शैव) : A worshipper of *Śiva*; a devotee of the *Śaiva* sect.

Śaiva-Āgamas (शैव-आगम) : The original *Tāntrika* works teaching the cult of *Śiva*.

Śaiva-Siddhānta (शैव-सिद्धान्त) : The name by which the Tamil Śaivism is known. The expression means literally "the settled conclusion or final position of Śaivism"; and it serves to distinguish the system from non-Śaiva schools as well from other types of Śaivism. Its main categories are *pati* (God), *paśu* (soul), and *pāśa* (bondage) which are all real. The system is pluralistic realism.

Sakhīs (सखी) : Women playmates specially *Rādhā*. See *Rādhā*.

Sakhya-bhāva (सख्य-भाव) : One of the five attitudes cherished by the dualistic worshipper toward his Chosen Ideal; the attitudes of one friend toward another.

Sakṛdāgāmin (सकृदागामिन्) : Lit., 'Once-returner'. It is the name of an aspirant in the second stage of spiritual progress according to the Hīnayāna tradition.

Sakriya (सक्रिय) : Active.

Śakti (शक्ति) : Divine Power or Energy in its dynamic aspect; generally the Creative Power of *Brahman*; an aspect of Divinity worshipped by the Hindus or Mother Goddess specially in *Tantra*.

Śakti-Bhairava (शक्ति-भैरव) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkarācārya.

Śaktimat (शक्तिमत्) : Lit., the Possessor of Power.

Śaktipāta (शक्तिपात) : The Descent of Grace; the infusion of Divine Energy from the *Guru* to the disciple, the falling of special fovour of Divine Grace.

Śakti-pīṭhas (शक्ति-पीठ) : The Consecrated Places where the dismembered limbs of the body of *Satī*, the consort of *Śiva* fell. These are the centres of *Śākti-sādhanā* or *Tāntrika-sādhanā*. They are fiftyone in number.

Śaktipūjā (शक्तिपूजा) : Worship of *Śakti* or Power or Mother Goddess.

Śakti-sañcāra (शक्ति-संचार): Transmission of spiritual energy from the *Guru* to the disciple. See *Śaktipāta*.

Śakti-sādhanā (शक्ति-साधना) : The spiritual practice or discipline embodied in the worship of *Śakti*.

Salāt-i-Makūsī (सलाते माकूसी) : (Arabic), meaning, a type of Prayer of reverse order in Islām.

Sa-leśya (स-लेश्य) : Lit., with colouration.

Śama (शम) : Calmness, mental quiet.

Sama-darśana (सम-दर्शन) : The vision of equality.

Samartha Rāmadāsa (समर्थ रामदास) : The name of the *Guru* of Śivājī. See *Śivājī*.

Samarthā, Samañjasā, Sādhāraṇī (समर्था, समञ्जसा, साधारणी) :

These three terms represent three states of Divine Love. The quality of Love between the lover and the Beloved is determined by the action of the will or desire of the lover in relation to the Beloved. In *Prema Bhakti*, God or the Beloved is conceived as possessing Will or Desire. The quality of love depends on the capacity of the lover to surrender his or her will or desire to those of the Beloved. The *Sādhāraṇī* or the lowest form represents Love in its lowest form which flourishes on the basis of selfishness. The next stage represents the love of a higher order in which selfishness has altogether disappeared, but love is subordinated to the idea of righteousness. This is known as *Samañjasā*. The highest love knows neither selfishness nor righteousness in its relation to the Beloved. It is based on the perfect and willing surrender of one's will and desire to the Will or Desire of the Beloved irrespective of the consideration whether it will produce self-enjoyment or not. It does not proceed along the path of righteousness. This is technically known as *Samarthā*. Its only consideration is to satisfy the Will or Desire of the Beloved.

Samādhāna (समाधान) : The closing up.

Samādhi (समाधि) : Ecstasy; trance; intense application of the mind to an object, the utmost concentration of the mind; or the complete cessation of mental activities, deep meditation on a particular object in which the meditator loses his identity in the object meditated upon; communion with God; the eighth and the last stage in the spiritual discipline taught in Patañjali's *Yoga* system; in Buddhism the fourth and last stage of *dhyāna* or intense and abstact meditation.

Samādhi Tantra (समाधि तन्त्र) : The name of a *Tāntrika* text.

Samānarthatā (समानर्थता) : Exemplification.

Samāpatti (समापत्ति) : Unification.

Sambandha (सम्बन्ध) : Relation.

Saṁbhinnapralāpa (संभिन्नप्रलाप) : Frivolous talks.

Saṁgrahavastu (संग्रहवस्तु) : Means of Conversion according to Buddhism.

Saṁkalpa (संकल्प) : Determination in doing a particular act.

Saṁkalpa-vikalpa (संकल्प-विकल्प) : Two different activities of the mind in a particular direction or against it.

Saṁkarṣaṇa (संकर्षण) : The Highest Divine Power represented by Baladeva.

Saṁkīrtana (संकीर्तन) : Singing the Holy Name of God. Same as *Kīrtana*.

Saṁkṣepa-śārīraka (संक्षेप-शारीरक) : Same as *Vedānta*.

Sampat (सम्पत्) : It is an external type of *Upāsanā* which consists of meditating upon objects of inferior quality thinking them to be possessed of higher qualities.

Samprajñāna (संप्रज्ञान) : Knowledge of the Truth.

Samprajñāna Samādhi (सम्प्रज्ञान समाधि) : A type of *Samādhi* in which the mind is merged in the Knowledge of Truth.

Samprajñāta Samādhi (सम्प्रज्ञात समाधि) : A lower form of *Samādhi* in which the mind remains in a state of concentration.

Saṁsāra (संसार) : The world ; transmigration; the round of worldly life; succession of births.

Saṁskāras (संस्कार) : The tendencies inherited from previous births; predispositions; the mental impressions or traces of thought and feeling retained in the mind.

Samvarga-upāsanā (सम्वर्ग-उपासना) : A particular kind of *Vedic* worship described in the *Chāndogya Upaniṣad*.

Saṁvidullāsa Tantra (संविदुल्लास तन्त्र) : The name of a *Tāntrika* text.

Samyag-darśana (सम्यग्-दर्शन) : Right vision.

Samyag-dṛṣṭi (सम्यग्-दृष्टि) : Right faith.

Samyag-jñāna (सम्यग्-ज्ञान) : Right knowledge.

Samyak-cāritra (सम्यक्-चारित्र) : Right conduct.

Samyak-sambuddha (सम्यक्-सम्बुद्ध) : The Supreme Buddha; 'The Perfectly Enlightened One' distinguished from *Paratyeka-buddha* who is partially enlightened.

Saṁyojanas (संयोजन) : Fetters which bind down the soul to worldly existence.

Sanaka, Sanātana, Sanandana, and *Santkumāra* (सनक, सनातन, सनन्दन एवं सनत्कुमार) : The first four offsprings of *Brahmā*, the Creator, begotten of His mind who are regarded as highly spiritual.

Sanatkumāra Saṁhitā (सनत्कुमार संहिता) : The name of a religious scripture of the *Vaiṣṇavas*.

Sandhi (संधि) : The link, joining.

Sandhyā (सन्ध्या) : The daily formulas of the worship of the *Brāhmins*.

Śaṅkara (शंकर) : A name of *Śiva*; also short for Śaṅkarācārya, the great Vedāntic philosopher. See *Śaṅkarācārya*.

Śaṅkarācārya (शंकराचार्य) : One of the greatest non-dualistic philosophers of India (A. D. 788-820) born in Kaladri in South India. Besides writing commentaries on the eleven principal *Upaniṣads*, the *Brahma-Sūtras*, and the *Bhagavad Gītā*, he wrote several *Advaita* treatises, such as *Vivekacūḍāmaṇi* and *Ātmabodha*, etc. and composed many hymns in praise of Hindu deities. Śaṅkarācārya reformed the monastic order of India and established four monasteries at the four cardinal points of the country for the study and practice of *Vedānta*.

Sanmārga (सन्मार्ग) : Direct path leading to *Sat* (God or Truth).

Sannyāsa (सन्न्यास) : The monastic life; renunciation of the world; the last of the four stages of life. See *Āśarma*.

Sannāysin (सन्न्यासिन्) : A Hindu monk; a renouncer; an ascetic who renounces all earthly concerns and devotes himself to meditation and scriptural study; one belonging to the fourth stage of life. See *Āśrama*.

Sant (सन्त) : The saint, an embodiment of Truth.

Santa-mata (सन्त-मत) : The philosophy of the *Sants*; the religious views and practices upheld by the saints of mediaeval India. See *Sant*.

Santoṣa (सन्तोष) : Contentment.

Santṛpta (संतृप्त) : A type of Divine Love in Vaiṣṇavism.

Śaradabhra (शरदभ्र) : Lit., autumnal clouds.

Sarasvatī (सरस्वती) : The name of the goddess of learning and music.

Sarvajña (सर्वज्ञ) : Omniscient.

Sarvajñatva (सर्वज्ञत्व) : Omniscience.

Sarvajñānottara (सर्वज्ञानोत्तर) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkarācārya.

Sarvajñātmā (सर्वज्ञात्मा) : The name of the author of *Śārīraka-Sūtra*.

Sarvollāsa Tantra (सर्वोल्लास तन्त्र) : The name of a *Tāntrika* text.

Sat (सत्) : Reality, Being; Existence; Knowledge resulting in discrimination.

Ṣaṭcakrabheda (षटचक्रभेद) : Lit., piercing of the six psychic centres. See *Kuṇḍalinī*.

Ṣaṭcakras (षटचक्र) : Six psycho-physical centres of the human body utilised by *Tāntrika-Yoga*. See *Kuṇḍalinī*.

Satī (सती) : The name of the consort of Mahādeva (*Śiva*).

Satkāryadṛṣṭi (सत्कार्यदृष्टि) : The delusion of the personal self.

Satloka (सतलोक) : The Sphere of Truth.

Satnāma (सतनाम) : The True Name.

Satpuruṣa (सतपुरुष) : The True Self or Being.

Sat Śabda (सतशब्द) : The True Word.

Ṣaṭsandarbha (षट्सन्दर्भ) : A well-known work in Vaiṣṇavism of Jīva Gosvāmī.

Satsaṅga (सतसंग) : The company of holy or religious men.

Satsaṅgī (सत्संगी) : A companion of the holy or religious man.

Sattva (सत्त्व) : Existence; true nature; the Being; the quality of purity and goodness regarded in the *Sāṁkhya* philosophy as the highest of the three *guṇas* because it renders a person truthful, honest, and wise; the first constituent or *Guṇa*, the light and luminous constituent of *Prakṛti*, the Primal Matter, according to *Sāṁkhya* Philosophy, symbolises spiritual Perfection, Peace, and Knowledge.

Sattvaśuddha (सत्त्वशुद्ध) : Pure in Essence.

Sattvāpatti (सत्त्वापत्ति) : Realisation of ultimate mental purity coexistent with the dawn of illumination.

Satya or *Satyam* (सत्यम्) : Real, true; the Truth.

Satya Brahman (सत्य ब्रह्मन्) : The manifested universe whose symbol is *Hiraṇyagarbha*. Lit., the word *Satya* means true, and *Brahman* means vast. See *Hiraṇyagarbha*.

Satyaloka (सत्यलोक) : The Sphere of Truth.

Satya-Puruṣa (सत्य-पुरुष) : *Puruṣa* or *Ātman* which represents the Perfect Truth. See *Puruṣa* and *Ātman*.

Satyasaṅkalpatva (सत्यसंकल्पत्व) : Firm determination of Truth; Freedom of Will.

Satyayuga (सत्ययुग) : The name of the first and the purest of world cycles. See *Yuga*.

Śauca (शौच) : Purity.

Saundarya-laharī (सौन्दर्य-लहरी) : The name of a work by Śaṅkarācārya noted for its high place in liturgical literature on account of its poetic, devotional, and mystic aspects. It occupies a unique place among the works associated with the *Tāntrika* system of philosophy and *Śakti* worship.

Śavasādhanā (शवसाधना) : A *Tāntrika* ritualistic practice in which a corpse (*śava*) is used by the worshipper as his seat.

Śavāsana (शवासन) : A corpse used as the seat of spiritual practice (*sādhanā*) by a practitioner.

Savikalpa (सविकल्प): Discrimination between subject and object.

Savikalpa-jñāna (सविकल्प-ज्ञान): Knowledge in which distinction between subject and object is retained and mind with its power of imagination persists.

Savikāra (सविकार): Lit., with modification or change.

Sayoga-Kevalī-Guṇasthāna (सयोग-केवली-गुणस्थान): The thirteenth stage of spiritual journey in Jainism in which all the knots of the soul are loosened and the *yogin* becomes all-knowing.

Sādhaka (साधक): One who adopts a means; a spiritual aspirant devoted to the practice of spiritual discipline.

Sādhana-bhakti (साधन-भक्ति): *Bhakti* or devotion expressed through the activities of mind and body.

Sādhana-siddha (साधन-सिद्ध): One who has become perfect in realisation through one's personal exertion or efforts.

Sādhanā (साधना): Spiritual discipline or practice.

Sādhāraṇī (साधारणी): See *Samarthā*.

Sādhikā (साधिका): A woman aspirant devoted to spiritual disciplines.

Sādhu (साधु): A holy man; a term generally used with reference to a monk; one who practises rules of conduct with faith and knowledge leading to liberation or *mokṣa*.

Sādhu-guru (साधु-गुरु): A teacher who is a monk. Also a stage of an aspirant in the spiritual life, according to *Surat-Śabda-Yoga*.

Sādhu-guru, Sadguru, Sant-guru, Parama-Sant-sadguru (साधुगुरु, सद्-गुरु, सन्त-गुरु, परम-सन्त-सद्गुरु): These are the different stages of the sanctity of the *Guru* according to *Surat-Śabda-Yoga*. See *Surat-Śabda-Yoga*.

Sādhumatī (साधुमती): The name of a state in the spiritual journey of Buddhist culture.

Sādhusaṅga (साधुसंग): The company of the monks or holy men; society of good men.

Sādhya (साध्य) : What has to be established.

Sāgara (सागर) : Ocean; also the name of one of the ten orders of monks or *Sannyāsins* who have delved deep into the Ocean of Knowledge.

Sāhityadarpaṇa (साहित्यदर्पण) : The name of a Sanskrit work on Indian poetics by Viśvanāth Kavirāj.

Sākāra (साकार) : Lit., endowed with form; the Deity with form.

Sākṣī (साक्षी) : The Witness.

Sākta (शाक्त) : A worshipper of *Śakti*, the Divine Mother, according to the *Tāntrika* culture.

Śākta Āgamas (शाक्त आगम) : *Āgamas* belonging to the *Śākta* Cult.

Śākta-deha (शाक्त-देह) : The body endowed with the quality of *Śakti*; soul one with Universal Consciousness enjoying the fullness of Supreme Light and Power.

Sālik (सालिक) : (Arabic), lit., meaning, a walker in *Ṣūfism*, a traveller in the path of spiritual journey.

Sāloka or Sālokya (सालोक अथवा सालोक्य) : Being in the realm of God.

Śāmbhavī-vidyā (शाम्भवीविद्या) : A supreme hidden lore of ancient *Rāja Yoga* school, also known to the esoteric school of *Vaidika Yoga* and *Tāntrika Yoga*.

Sāṁkhya (सांख्य) : One of the six systems of orthodox Hindu Philosophy founded by Kapila.

Sāṁkhya-Yoga (सांख्य-योग) : The names of two orthodox systems of Hindu Philosophy.

Sāmveda (सामवेद) : The name of one of the *Vedas*.

Śānta-bhakti (शान्त-भक्ति) : See *Śānta-bhāva*.

Śānta-bhāva (शान्त-भाव) : One of the five attitudes cherished by the dualistic worshipper toward his Chosen Ideal. It is the attitude of peace and serenity, in contrast with the other attitudes of love, which create discontent and unrest in the minds of the devotees. Many of the *Vaiṣṇava* devotees do not recognise the attitude of *Śānta*

since it is not characterized by an intense love of God.

Śānti (शान्ति) : Peace, Serenity.

Sāradā Devī (सारदा देवी) : The name of Rāmakṛṣṇa's wife; also known as the Holy Mother.

Sāraśabda (सारशब्द) : The 'Substantial' Word.

Śāstras (शास्त्र) : Scriptures, sacred books; codes of law.

Śāstra-upadeśa (शास्त्र-उपदेश) : Teachings of scriptures or sacred books.

Sāttvika (सात्त्विक) : Of the quality of *Sattva* or purity. See *Sattva.*

Sāttvika-bhakti (सात्त्विक-भक्ति) : Devotion which is dominated by *sattva-guṇa* or devotion having the purest quality.

Sāttvika-prakṛti (सात्त्विक-प्रकृति) : Nature possessed of the quality of *Sattva* or purity.

Sāttvika-vikāra (सात्विक-विकार) : Mental derangement due to disturbance on account of the excess and predominance of the *Sattva guṇa.*

Siddha (सिद्ध) : Lit., perfect; perfected soul; one who has attained to the fulfilment of his desire; the spiritual adept. According to Jainism, he is one who has no body produced by eightfold *karmas*, has action and knowledge of the entire space — terrestrial and celestial.

Siddha-bhairava (सिद्ध-भैरव) : A name of *Śiva.*

Siddha-mantra (सिद्ध-मन्त्र) : A *Mantra* which has been invested with power and potency due to appropriate culture. See *Mantra.*

Siddha-mārga (सिद्ध-मार्ग) : The way of a Perfect One.

Siddha-puruṣa (सिद्ध-पुरुष) : Realised or Perfect Soul.

Siddha-śilā (सिद्ध-शीला) : It is supposed to represent a state of the highest spiritual perfection in Jainism where the *Siddhas* only can reach. It is situated between the lower space occupied by the world and the upper space which is free from habitation.

Siddha-Vāk (सिद्ध-वाक्) : Pure and Perfect Sound.

Siddha-Yoga (सिद्ध-योग) : A type of *Yoga*.

Siddhācāra (सिद्धाचार) : A particular line of religious conduct in *Tāntrika* culture based upon the *Siddhānta*. See *Siddhānta*.

Siddhācāryas (सिद्धाचार्य) : Devotees of a particular religious sect having attained Perfection.

Siddhānta (सिद्धान्त) : Theory; system; refers to one of the schools of Śaivism known as *Śaiva-Siddhānta*. See *Śaiva-Siddhānta*.

Siddhāsana (सिद्धासन) : Seat on which perfection or realisation is effected; the name of a particular physical *Yogic* posture.

Siddher-siddha (सिद्धेर-सिद्ध) : (Bengali), meaning, the highest or the super-perfect one who sees God and enters into a definite relation with Him. The term is used by Rāmakṛṣṇa.

Siddhi (सिद्धि) : Spiritual achievements; perfection in spiritual life, realisation; the eight occult powers which the *Yogī* acquires through the practice of *Yoga*.

Śiṣya (शिष्य) : Disciple; student.

Śithila (शिथिल) : Loose.

Śiva (शिव) : Auspicious; benevolent; also name of the destructive aspect of the Deity, the third God of the Hindu *Triad* or *Trimūrti*, the other two being *Brahmā* and *Viṣṇu*; (these three Deities, through the unceasing creation, preservation, and destruction, ensure the continuance of the cosmic process); as *Rudra* it is the *Vedic* Deity of destruction, in later times called *Śiva*, the Auspicious One; in the *Purāṇas*, identified by devotees with the Supreme God as Destroyer; sometimes called *Kāla* and identified with Time. *Śiva* is generally worshipped in India today through the phallic symbol, or *Liṅga*.

Śivadūtī (शिवदूती) : The name of a *Tāntrika* work listed by Lakṣmīdhara in *Saundarya-laharī*. See *Saundarya-laharī* of Śaṅkarācārya.

Śiva-mahimna-stotra (शिव-महिम्न-स्तोत्र) : The name of a devotional work of hymns by Śaṅkarācārya on the greatness of *Śiva*.

Śivamānasapūjā (शिवमानसपूजा) : A poetic work of Śaṅkarācārya.

Śiva-stotrāvalī (शिव-स्तोत्रावली) : The name of a poetic devotional hymnal work of Utpalācārya addressed to *Śiva* or in praise of Lord *Śiva*.

Śivatva (शिवत्व) : The state of *Śiva*.

Śiva-Yoga (शिव-योग) : The name of a particular form of *Yoga*.

Śivājī (शिवाजी) : The name of an Indian Hindu king.

Śīla-pāramitā (शील-पारमिता) : The Perfection of *Śīla* or conduct.

Sītā (सीता) : The name of the wife of Rāma, the hero of *Rāmāyaṇa*. See *Rāmāyaṇa*.

Skandapurāṇa (स्कन्दपुराण) : The name of a work on Hindu mythology.

Skandayāmala (स्कन्दयामल) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Skandha (स्कन्ध) : The physical frame.

Smaraṇa (स्मरण) : Remembering, reflection.

Śmaśāneśvara (श्मशानेश्वर) : The name of *Śiva* installed on the cremation grounds; the living Lord of Great Cremation.

Smṛti (स्मृति) : The law books, subsidiary to the *Vedas*, guiding the daily life, and conduct of the Hindus; what is remembered; the whole body of sacred tradition of human origin, as distinguished from *Smṛti* or what is directly heard by or revealed to the *Ṛṣis*. In its wider sense *Smṛti* includes the following : the six *Vedāṅgas*, the *Sūtras*, both *Śrauta* and *Gṛhya*, the law books of Manu, Yājñavalkya, and others, *Itihāsas* including the *Rāmāyaṇa* and the *Mahābhārata* and the *Nītiśāstras*. It also includes the whole body of the codes of law handed down by tradition.

Smṛtikauśalya (स्मृतिकौशल्य) : Expedients of memory.

Sneha (स्नेह) : Viscidity; affection; love in a particular state of development.

Ṣoḍaśī (षोड़शी) : A form of Supreme Goddess.

So'ham (सोऽहम्) : Lit., "I am He", one of the sacred formulas of the non-dualistic Vedāntist.

So'ham-Puruṣa (सोऽहम्-पुरुष) : The Being or Self in whom the supreme illumination in the form of *So'ham* is constant. See *So'ham*.

Soma-cakra (सोम-चक्र) : The name of a particular centre in the human body.

Sotāpatti (सोतापत्ती) : The stage of 'one in the stream', one of the stages of Hīnayāna school of Buddhism.

Spanda (स्पन्द) : The vibration of the spiritual essence.

Sparśa-dīkṣā (स्पर्श-दीक्षा) : Initiation through touch (of the *guru*).

Spārśī (स्पार्शी) : Touching.

Sphoṭa (स्फोट) : Lit., bursting; (in philosophy) sound (conceived as eternal, indivisible, and creative); the eternal and imperceptible element of sounds and words, the real vehicle of ideas which bursts or flashes on the mind when a sound is uttered.

Sphoṭavādin (स्फोटवादिन्) : The follower of the theory of sound.

Śraddhā (श्रद्धा) : Faith in the scriptures (*Sāstras*) or in the conduct of righteous people.

Śravaṇa (श्रवण) : Hearing; study of the *Vedāntic* texts.

Śravaṇa, manana, nididhyāsana (श्रवण, मनन, निदिध्यासन) : Hearing of *Vedic* texts, reflecting on them, and ultimately meditating on them—the three disciplines, according to the *Advaita Vedānta* are to be practised by the beginner.

Śrāvaka (श्रावक) : The lowest state of a Hīnayāna Buddhist in which he listens to the spiritual discourses of his master.

Śrāvaka-bodhi (श्रावक-बोधि) : The Enlightenment of a *Śrāvaka* which is the principal objective of the Hīnayāna school. See *Śrāvaka*.

Śridāma (श्रीदाम) : The name of a devotee and companion of *Śrī Kṛṣṇa*.

Śrī Hari (श्रीहरि) : The name of the Lord of the *Vaiṣṇavas*.

Śrī Kṛṣṇa (श्रीकृष्ण) : Same as *Kṛṣṇa*.

Śrīmad Bhāgavata (श्रीमद् भागवत) : The name of a devotional work of the *Vaiṣṇavas*.

Srotāpanna (स्रोतापन्न) : Lit., 'fallen into the stream.' It is the name of the first stage of spiritual progress according to earlier Buddhism.

Sṛṣṭi (सृष्टि) : Creation.

Sṛṣṭi Viśiṣṭa (सृष्टि विशिष्ट) : The Absolute as Subject always sees Itself.

Śruta (श्रुत) : Heard.

Sthāyī-bhāva (स्थायी-भाव) : The permanent disposition of love or devotion.

Sthiratā (स्थिरता) : Steadiness.

Sthita-prajña (स्थितप्रज्ञ) : Enlightened Soul perfected in the mastery of spiritual Wisdom.

Sthita Samādhi (स्थित समाधि) : *Samādhi* which is steady. See *Samādhi*.

Sthūla (स्थूल) : Gross physical body.

Sthūla Samādhi (स्थूल समाधि) : *Samādhi*, or communion with God, in which the aspirant is firmly established in God Consciousness.

Śubha-deha (शुभदेह) : Auspicious body.

Śubhecchā (शुभेच्छा) : A desire for liberation.

Sudāma (सुदाम) : The name of a devotee and companion of Lord *Kṛṣṇa*.

Śuddha-ahaṁkāra (शुद्ध-अहंकार) : Pure Egoism.

Śuddha-deha (शुद्ध-देह) : Pure Body or Divine Body.

Śuddha-sattva (शुद्ध-सत्त्व) : The quality of *sattva* not mixed with *rajas* and *tamas*.

Śuddhi (शुद्धि) : Purification.

Sudūrjayā (सुदूर्जया) : Lit., 'very difficult to conquer'; the fifth stage of a *Bodhisattva* in his spiritual journey.

Sugata (सुगत) : A name of *Buddha*. Technically used in a particular context in Jainism to refer to *Paramātman*.

Śuka (शुक) : The narrator of the *Bhāgavata* and the son of Vyāsa, regarded as one of India's ideal monk.

Śukadeva (शुकदेव) : Same as *Śuka*.

Sukhamaṇi (सुखमणि) : The name of a work in Sikhism.

Śukla-dhyāna (शुक्ल-ध्यान) : Lit., white meditation; the name of pure meditation according to the *Jainas*.

Śukla-leśyā (शुक्ल-लेश्या) : Bright white colouration representing state of meditation of high spiritual progress.

Śukra (शुक्र) : The name of a holy man described in the *Purāṇa*, and the spiritual preceptor of the *Asuras* or demons.

Sultān-ul-Azkar (सुल्तानुल-अज़्कार) : (Arabic), meaning, King of all spiritual repetitions.

Sumeru (सुमेरु) : The sacred mount Meru of Hindu mythology around which all the planets are said to revolve.

Sumiraṇa (सुमिरण) : Rememberance, concentration.

Sundaram (सुन्दरम्) : The Beautiful; an epithet of Personal God.

Sunṛta (सुनृत) : Truth-speaking.

Suptāvasthā (सुप्तावस्था) : The state of sleep.

Surat (सुरत) : The Spirit.

Surat-Śabda-yoga (सुरत-शब्द-योग) : The name of a particular type of *Yoga* propounded by Svāmījī Mahārāja in Modern India.

Sureśvara (सुरेश्वर) : The name of a Vedāntic scholar and author.

Suṣumnā (सुषुम्ना) : *Suṣumnā*, *Iḍā*, and *Piṅgalā* are the three prominent *Nāḍīs* or arteries in the nervous system. Of these, again, the *Suṣumnā* is the most important, being the point of harmony of the other two and lying as it does, between them. The *Īḍā* is on the left side, and the *Piṅgalā* is on the right. The *Suṣumnā*, through which the awakened spiritual energy rises, is described as *Brahmavartma* or Pathway to *Brahman*. The *Iḍā* and *Piṅgalā* are outside the spine; the *Suṣumnā* is situated within the spinal column, extends from the base of the spine to the brain. It is supposed to be the path

through which the soul of a *Yogī* leaves the body at the time of death. See *Kuṇḍalinī*.

Suṣumnā Nāḍī (सुषुम्ना नाड़ी) : The middle nerve running straight from the bottom of the spinal column to the upper region lying between the two systems of nerves right and left.

Suṣupti (सुषुप्ति) Dreamless sleep.

Ṣūfī (सूफी) : (Arabic), meaning, an adherent of *Ṣūfīsm*; in its strictest sense, it designates one who has arrived at effective Knowledge of the Divine Reality (*Haqīqaḥ*).

Sūkṣma (सूक्ष्म) : The subtle.

Sūkṣma-deha (सूक्ष्म-देह) : The subtle body.

Sūkṣma-samparāya (सूक्ष्म-सम्पराय) : The tenth stage of spiritual journey according to Jainism in which the soul is free from all passions, though a medicum of avarice persists.

Sūkṣma-śarīra (सूक्ष्म-शरीर) : Same as *Sūkṣma-deha*.

Śūnya (शून्य) : The Void.

Śūnya-kalpa (शून्य-कल्प) : The feeling of a great Void.

Śūnya-yoga (शून्य-योग) : A type of *Yoga* in which a vision and realisation of the Void is practised.

Sūrya-maṇḍala (सूर्य-मण्डल) : The Solar disc.

Sūtras (सूत्र) : Short aphorisms; cryptic sayings.

Svacchanda Tantra (स्वच्छन्द तन्त्र) : The name of a *Tāntrika* text.

Svadeha (स्वदेह) : One's own body.

Svapna (स्वप्न) : Dream.

Svapna-siddha (स्वप्न-सिद्ध) : Realisation or perfection effected through vision and dreams; one who has attained perfection through Divine Grace working through dreams.

Svarūpa (स्वरूप) : One's own self.

Svarūpa-śakti (स्वरूप-शक्ति) : Self-power; the Power which is identified with the essence of the Divine.

Svarūpādhigati (स्वरूपाधिगति) : Self-realisation.

Svarūpāvirbhāva (स्वरूपाविर्भाव) : Advent or manifestation of one's own self.

Svasaṁvedanarūpa (स्वसंवेदनरूप) : A stage of spiritual progress according to *Yoga-Vāśiṣṭha Rāmāyaṇa* expressing self-luminousness.

Svataḥ-santa (स्वतः-सन्त) : *Sant* or a saint who attained perfection from within directly without the intervention of an external master or *Guru*.

Svatantrānanda (स्वतन्त्रानन्द) : The name of a great *Siddha*. See *Siddha*.

Svayaṁ Bhagavān (स्वयं भगवान) : The Lord in His Own right.

Svayaṁprakāśa (स्वयंप्रकाश) : Lit., Self-revealed (*Brahman*).

Svā (स्वा) : A syllable, meaning '*Me*'.

Svābhāvika (स्वाभाविक) : Natural.

Svādhiṣṭhāna-cakra (स्वाधिष्ठान-चक्र) : The second centre in the *Suṣumnā*. See *Kuṇḍalinī*.

Svādhyāya (स्वाध्याय) : Study of one's own section of the *Vedas*; the study of holy scriptures.

Svāmī (स्वामी) : Lit., The Lord; the life of the monks belonging to the Vedānta school.

Svāmī-Rādhā (स्वामी-राधा) : The reversed order of *Rādhāsvāmī*, The Highest Reality, according to *Surat-Śabda-Yoga*.

Svāmī Rāmtīrtha (स्वामी रामतीर्थ) : The name of a saint in modern India.

Svāṁśa (स्वांश) : A part of the whole which remains always attached to it.

Śyāmasundara (श्यामसुन्दर) : A name of *Śrī Kṛṣṇa*.

Tādātmaniṣṭhā (तादात्मनिष्ठा) : Devotion in the nature of a mental condition assuming identity with the Beloved.

Tamaḥ (तमः) : Lit., darkness.

Tamas (तमस) : Same as *Tamaḥ*.

Tamoguṇa (तमोगुण) : The quality of darkness; one of the constituents of *Prakṛti*. An anti-spiritual quality of *Prakṛti*, stands for dullnes, lethargy, torpidity, inertia, indolence, etc.

Tanmaya-avasthā (तन्मय-अवस्था) : A state of perfect Self-realisation and denotes eternal freedom from *vāsanās* or desires.

Tanmātra (तन्मात्र) : Subtle essence.

Tanmātric (तन्मात्रिक) : Of the nature of subtle essence.

Tantra (तन्त्र) : A system of religious discipline in which the Divine Mother, or Power is the Ultimate Reality; also the scriptures dealing with this philosophy.

Tantrabheda (तन्त्रभेद) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Tantrasāra (तन्त्रसार) : The name of a well-known work on *Tantra* by Abhinavagupta of Kasmir, a great scholar of *Tantra*. See *Abhinavagupta*.

Tantra-yogin (तन्त्र-योगिन्) : A *yogin* of *Tāntrika* sect.

Tantrāloka (तन्त्रालोक) : The name of a well-known work on *Tantra* by Abhinavagupta of Kashmir. See *Abhinavagupta*.

Tanumānasā (तनुमानसा) : 'Attenuation' of mind implying its purification, a spiritual stage when the mind is reduced to its minimum.

Tapas (तपस) : Penance.

Tapasyā (तपस्या) : Religious austerities and penances.

Tat (तत्) : 'That'.

Tathatā (तथता) : 'Thatness'; 'Suchness'; the unmodified Real or the Absolute. It is a *Mahāyānic* principle that things in reality remain the same and is without origin and destruction.

Tathāgata (तथागत) : The name of *Buddha*, one who knows things in their true light as themselves.

Tathāgata-bhūmi (तथागत-भूमि) : The stage of *Tathāgata*. See *Tathāgata*.

Tattvas (तत्त्व) : Principles; Realities, the categories of existence.

Tattvasambara (तत्त्वसम्बर) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Taubeh (तौब:) : (Arabic), meaning, 'Conversion', or 'Repentance'; the first station of the spiritual journey of a *Ṣūfī* which is not a formal profession of Islām but the conscious resolve of the adult Muslim to abandon the worldly life and to devote himself to the service of God.

Tawakkul (तवक्कुल) : (Arabic), meaning, 'Trust in God', a station of the spiritual journey of a *Ṣūfī.* God says, "Whoso trusteth in God, sufficeth him".

Tādātmya-avasthā (तादात्म्य-अवस्था) : The state of identity with the Beloved.

Tāmasika (तामसिक) : Pertaining to, or possessed of *Tamas.* See *Tamas.*

Tāmasika-bhakti (तामसिक-भक्ति) : Devotion of the nature of *tamas* or of the quality of *tamas* or darkness. See *Tamas.*

Tāntrika (तान्त्रिक) : A follower of *Tantra*; also pertaining to *Tantra.*

Tāntrika-dīkṣā (तान्त्रिक-दीक्षा) : Initiation according to *Tāntrika* mode of worship.

Tāntrika-dṛṣṭi (तान्त्रिक-दृष्टि) : *Tāntrika*-vision; in the eye of *Tantra.*

Tāntrika-sādhaka (तान्त्रिक-साधक) : An aspirant belonging to the sect of *Tantra.*

Tāntrika-sādhanā (तान्त्रिक-साधना) : Spiritual practices of *Tantra* in life.

Tāntrika-yoga (तान्त्रिक-योग) : *Yoga* of the *Tāntrika* sect.

Tāpa (ताप) : Suffering.

Tejo-leśyā (तेजो-लेश्या) : 'Colouration' of the soul, due to the effect of *Karma* which is of reddish colour and is less harmful, according to Jainism.

Tiryyak (तिर्य्यक) : The lower animals.

Titikṣā (तितिक्षा) : Forbearance, patience, and fortitude in the midst of trouble.

Tīvramanda (तीव्रमन्द) : Lit., in milder form.

Tīrthas (तीर्थ) : Places of pilgrimage or holy shrines, particularly those which are situated on the banks of a river or tank.

Tīrthayātrā (तीर्थयात्रा) : Pilgrimage.

Ṭola (टोल) : Village school.

Trayī (त्रयी) : The three *Vedas*, viz., *Ṛk*, *Yajur*, and *Sāma*.

Trayodaśa-daśā (त्रयोदश-दशा) : The thirteenth great state of Love according to Vaiṣṇavism, in which human soul experiences the Divine Love.

Trāṭaka (त्राटक) : The practice of gazing without blinking as a *Yogic* posture.

Tridaṇḍa (त्रिदण्ड) : Three kinds of punishment.

Trika (त्रिक) : The triad; the name of a monistic or non-dualistic philosophical system of Kashmir. It is called *Trika* because it believes the three, viz., *Pati* (Lord), *Paśu* (soul), and *Pāśa* (bond) as the principle of three in one., viz., *Pati-Paśu-Pāśa* or *Śiva-Śakti-Aṇu*.

Trikāya (त्रिकाय) : The Three Bodies or Personalities of Buddha. They are : (1) The *Dharma-kāya*, that is, The Cosmical Body, his essential nature which is one with the Absolute, (2) The *Sambhoga-kāya*, that is, his Body of Bliss, and (3) The *Nirmāṇa-kāya*, that is, his Assumed Body. In the *Dharma-kāya*, the Buddha realises his identity with the Absolute (*Dharmata*, *Śūnyatā*). In the *Sambhoga-kāya*, the Buddha enjoys the empirical body and in the *Nirmāṇa-kāya*, The Buddha *assumes* a body by which he fulfils his resolution to save the souls from suffering and misery.

Trikūṭī (त्रिकूटी) : Lit., the region of three Eminences, a stage of spiritual journey according to *Śurat-Sabda-yoga* of Svāmījī Mahārāj.

Trimuṇḍa-āsana (त्रिमुण्ड-आसन) : A *Yogic* seat consecrated and prepared from three specified heads of dead animals.

Tripurā-rahasya (त्रिपुरा-रहस्य) : The name of a well-known work.

Triratna (त्रिरत्न) : Three Jewels; in Jainism, Right Faith (*samyag-darśana*), Right Knowledge (*samyag-jñāna*) and Right Conduct (*samyak-cāritra*); in Buddhism, *Buddha*, *Dhamma*, and *Saṅgha*. Same as *Ratnatraya*.

Tritāpa (त्रिताप) : The threefold suffering of the worldly life, viz., physical, mental, and spiritual.

Trotala (त्रोतल) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Trotallottara (त्रोतलोत्तर) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Tulasī (तुलसी) : The name of a sacred plant which is used in the ritualistic worship of *Viṣṇu*; the name of a devotee of *Viṣṇu*.

Tulasīdāsa (तुलसीदास) : The name of a saint-writer. He is a devotee of Rāma and is the author of *Rāmacarita Mānasa*, the life of Rāma who is the hero of *Rāmāyaṇa* and also an incarnation of God.

Tulasī Sāheb (तुलसी साहब) : Tulasi of Hāthrās.

Turīya (तुरीय) : The fourth state of spiritual awareness which is free from the three normal states of waking, dream, and dreamless sleep according to *Vedānta*.

Turyagā (तुर्यगा) : A spiritual stage associated with the *Turīya* condition of the self. See *Turīya*.

Tuṣānala (तुषानल) : The fire enkindled on paddy husks.

Tyāga (त्याग) : Renunciation, sacrifice.

Uccāraṇa (उच्चारण) : Pronunciation.

Udāra (उदार) : Noble.

Uddālaka (उद्दालक) : The name of a sage in ancient India referred to in the *Upaniṣads*.

Udyogamayam (उद्योगमयम) : A state of stress and strain.

Ujjvala-nīlamaṇi (उज्ज्वल-नीलमणि) : The name of a well-known *Vaiṣṇava* work of Śrī Rūpa Gosvāmī.

Uṁ (उं) : A mystical letter belonging to the theory of *Cāturvarṇa* or 'Four-letters' according to Svāmī Pūrṇānanda. See *Cāturvarṇa*.

Umā-Maheśvara (उमा-महेश्वर) : *Umā* is the name of the daughter of Haimavat (King Himalaya), consort of *Maheśvara* or *Śiva*; also called Pārvatī and Dūrgā; She is the Incarnation of the Divine Mother, the *Śakti*, or the active principle of creation, inseparable from *Maheśvara* or *Śiva*, the Absolute.

Umāyāmala (उमायामल) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Unmanā Samādhī (उन्मना समाधि) : *Samādhi* in which the functioning of the mind does not altogether stop.

Unmattavat (उन्मत्तवत्) : Lit., like a mad man; one of the four states of man, the other three being *Bālavat*, *Jaḍavat*, and *Piśācavat*.

Upadeśa (उपदेश) : Teachings, discourses.

Upanayana (उपनयन) : Ceremony marking the second or spiritual birth; investiture with the sacred thread; initiation into the sacred study.

Upaniṣad (उपनिषद्) : Lit., sitting down near or at the feet of a teacher and listening to his words (hence sacred wisdom); in *Vedānta*, the knowledge of *Brahman*; name of certain mystical writings attached to the *Brāhmaṇas*, the chief aim of which is to ascertain the secret meaning of the *Vedas*. There are 108 *Upaniṣads*, but some more have been added to this number; an esoteric or secret doctrine; mystical knowledge or instruction; true knowledge regarding Spirit. The purpose of the *Upaniṣads* is the exposition of the *Vedic* Philosophy and it is regarded as the source of the orthodox systems of Hindu Philosophy; sacred or religious lore.

Uparati (उपरति) : Renunciation.

Upaśānta-kaṣāya (उपशान्त-कषाय) : It is a spiritual state in Jainism where all types of passions, gross or subtle, are put down rendering the soul fit for higher flights.

Upācārya (उपाचार्य) : A preacher or high priest.

Upādhi (उपाधि) : A term of the *Vedānta* philosophy denoting the limitations imposed upon the Self through ignorance, by which one is bound to worldly life.

Upāsanā (उपासना) : Worship, especially worship associated with meditation on the deity; religious meditation.

Upāya (उपाय) : Means ; an activity of the Absolute working as *Karuṇā* or Compassion for the souls.

Upāyakauśala (उपायकौशल) : Perfection or Excellence in the choice of Means or Methods; the Skill of Buddha in selecting the appropriate means of preaching.

Upāyakauśala-pāramitā (उपायकौशल-पारमिता) : The Perfection of Skilful Means, an object of spiritual cultivation of a *Bodhisattva*.

Upīyakauśala-jñāna (उपायकौशल-ज्ञान) : Lit., the Knowledge of Skilful Means.

Upāyaprajñā-jñāna (उपायप्रज्ञा-ज्ञान) : The Knowledge of the Skilful Means.

Upta (उप्त) : The name of a state of devotion according to Vaiṣṇavism.

Utpalācārya (उत्पलाचार्य) : The name of a *Śaiva*-saint and a poet of Kashmir.

Uttara (उत्तर) : Later.

Ūrdhvaretā (ऊर्ध्वरेता) : A *Brahmacārin*, who lives in perpetual celibacy or abstains from sexual intercourse and whose vital powers including sexual energy are all turned upwards; a name of *Śiva*.

Vaidha-bhoga (वैध-भोग) : Enjoyment prescribed in the *Śastras* or sacred scriptures.

Vaidha-karma (वैध-कर्म) : Actions prescribed in the sacred scriptures.

Vaidhī-bhakti (वैधी-भक्ति) : Devotion to God, associated with rites and ceremonies prescribed in the scriptures, *i.e.*, devotional attitudes towards the Beloved Deity which expresses itself through external action.

Vaidika-dīkṣā (वैदिक-दीक्षा) : Initiation according to the *Vedic* rites.

Vaikharī (वैखरी) : Articulate utterance; production of sound; the faculty of speech audible to outsiders.

Vaikuṇṭha-līlā (वैकुण्ठ-लीला) : Sports of Lord *Kṛṣṇa* in Vaikuṇṭha, the heaven of the *Vaiṣṇavas*.

Vaikuṇṭha-nagara (वैकुण्ठ-नगर) : The city of Vaikuṇṭha, the Abode of Lord *Viṣṇu*.

Vairāgya (वैराग्य) : Dispassion; detachment; distaste for worldly desires; indifference to worldly objects and life; renunciation; a cardinal discipline practised by seekers of Liberation or *Mokṣa*.

Vaiṣṇava (वैष्णव) : A follower or devotee of *Viṣṇu*; a member of the well-known dualistic sect of that name, generally the followers of Caitanya of Bengal and of Rāmānuja, Madhva, Vallava, and Nimbārka of Southern India.

Vaiṣṇavī (वैष्णवी) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Vajrapāṇi (वज्रपाणि) : The upholder of *vajra*, *i.e.*, a thunderbolt or a weapon of Indra said to have been formed out of the bones of the sage Dadhīci, *i.e.*, a mighty one.

Vajroli (वज्रोलि) : The technical name of a particular *Yoga-Sādhanā*; the name of a particular physical posture involving an activity of genital organ.

Vardhamāna (वर्धमान) : The name of Mahāvīra, the *Jaina Tīrthaṁkara*.

Varṇātmaka (वर्णात्मक) : Pertaining to letters; articulate sound, *i.e.*, of the nature of an articulate letter.

Vartamāna Karma (वर्तमान कर्म) : The action which is being performed; the present action.

Vaśitva (वशित्व) : Mastery or control over the elements; one of the powers (*siddhi*) of a *Yogī*. See *Aṣṭasiddhi*.

Vaśī (वशी) : One who has controlled his passions or one who has control over elements.

Vastu (वस्तु) : Object; matter; material object.

Vācaspati (वाचस्पति) : The name of a well-known Vedāntic writer.

Vācika (वाचिक) : Consisting of or expressed by words, oral or verbal, uttered by mouth.

Vāk (वाक्) : Speech, words, saying; a name of *Sarasvatī*, the goddess of speech.

Vāk-daṇḍa (वाक्-दण्ड) : Lit., punishment of speech; punishment in the nature of a vocal admonition. See *Tridaṇḍa*.

Vāk-siddha (वाक्-सिद्ध) : One whose utterances become true.

Vāk-siddhi (वाक्-सिद्धि) : An attainment of spiritual faculty in which utterances of words become true.

Vākya (वाक्य) : A sentence.

Vākyapadīya (वाक्यपदीय) : A well-known work of Bhartṛhari, a *Vedāntic* scholar.

Vāma (वाम) : Left.

Vāmajuṣṭa (वामजुष्ट) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Vāmakeśvara Tantra (वामकेश्वर तन्त्र) : The name of a *Tāntrika* text.

Vāma-mārga (वाम-मार्ग) : Left-handed path of *Tāntrika* practices.

Vāmācāra (वामाचार) : Left-handed rituals practised in the *Tantras*.

Vāṇī (वाणी) : Vocal usage; the name of goddess *Sarasvatī*.

Vāṇī-śravaṇa (वाणी-श्रवण) : Hearing of divine messages, a special faculty of a *Yogī*.

Vārāhī (वाराही) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Vārāṇasī (वाराणसी) : The modern name of the holy city of Banaras.

Vāsanā (वासना) : Desire; subconscious forces and the latent impressions of feeling unconsciously left on the mind by past experiences, good or bad which produce pleasure or pain.

Vāsudeva (वासुदेव) : One of the names of Lord *Kṛṣṇa*; the son of Vasudeva.

Vāṣudeva-Kṛṣṇa (वासुदेव-कृष्ण) : The name of Lord *Kṛṣṇa*, the son of Vasudeva; See *Vasudeva*.

'*Vāsudeva Sarvamiti*' ('वासुदेव सर्वमिति') : 'The Lord is all in all', according to Vaiṣṇavism.

Vātsalya-bhāva (वात्सल्य-भाव) : An attitude of parent in Vaiṣṇavism when the devotee looks upon his deity as a child, *e.g.*, the attitude of Yaśodā to Kṛṣṇa; the affectionate attitude of an elderly person towards a younger one.

Vātula (वातुल) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Vātulottara (वातुलोत्तर) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Vedas (वेद) : Knowledge; Sacred Knowledge; holy-learning, the scriptures of the Hindus. Originally there were only three *Vedas*, viz., *Ṛk Veda*, *Yajur Veda*, and *Sām Veda*, which are collectively called *Trayī*, the sacred Triad, but a fourth, the *Atharva Veda*, was subsequently added to them. Each of the *Vedas* has two distinct parts, the *Mantra* or *Saṁhitā* and the *Brāhmaṇas*. According to the strict orthodox faith of the Hindus the *Vedas* are *apauruṣeya*, *i.e.*, not of human compositions, being supposed to have been directly revealed by the Supreme Being, *Brahman*, and are called *Śruti*, *i.e.*, what is heard or revealed, as distinguished from *Smṛti*, *i.e.*, what is remembered or is the work of human origin. See *Trayī*.

Vedāṅgas (वेदांग) : A member of *Veda*. Name of certain classes of works regarded as auxiliaries to the *Vedas* and designed to aid in the correct pronunciation and inter-

pretation of the text and the right employment of the *Mantras* in ceremonials. The *Vedāṅgas* are six in number : They are : (1) *Śikṣā* or the science of proper articulation and pronunciation; (2) *Chandas* or the science of prosody; (3) *Vyākaraṇa* or the Grammar; (4) *Nirukta* or the etymological explanation of difficult Vedic words; (5) *Jyotiṣa* or astronomy, and (6) *Kalpa* or the ritual or ceremonial.

Vedānta (वेदान्त) : The concluding portions or essence of the *Vedas*; the name of the second and most important part of *Mīmāṁsā* philosophy called *Uttara Mīmāṁsā*, the first being designated as *Pūrva Mīmāṁsā*; the teachings embodied in the *Upaniṣads*, the *Bhagavad Gītā*, and the *Brahma-sūtras*, together with their commentaries. The chief doctrine of *Vedānta*, as explained by Śaṅkarācārya, is that of *Advaita* or non-dualism, according to which nothing really exists but the One Self or Supreme Soul of the universe, called *Brahman* and the individual soul or *jīvātman* and all the phenomena of nature are non-different from *Brahman*. The system of *Vedānta* is also called *Brahma-Mīmāṁsā*, or enquiry into the nature of *Brahman*, or *Śārīraka-Mīmāṁsā*, or the enquiry into the nature of the embodied creature. The founder of the *Vedānta* philosophy is said to have been Vyāsa, also known as Bādarāyaṇa. See *Vyāsa*.

Vedānta Mahāvākya (वेदान्त महावाक्य) : The great sayings of *Vedānta*, *e.g.*, '*Ahaṁ Brahmāsmi*,' 'I am *Brahman*' etc.

Vedha-dīkṣā (वेध-दीक्षा) : A form of initiation.

Vedāntin (वेदान्तिन्) : One who accepts *Vedānta*; a follower of *Vedānta*. See *Vedānta*.

Vi-bhāva (वि-भाव) : Lit., devoid of *Bhāva*. See *Bhāva*.

Vi-bhāva-divya (वि-भाव-दिव्य) : Lit. the divine or celestial (Soul) without any *Bhāva*. See *Bhāva*.

Vi-bhāva-paśu (वि-भाव-पशु) : Lit., the animal (soul) without any *Bhāva*. See *Bhāva*.

Vi-bhāva-vīra (वि-भाव-वीर) : Lit., the heroic (soul) without any *Bhāva*. See *Bhāva*.

Vibhīṣaṇa (विभीषण) : The name of a hero in the *Mahābhārata* battle .

Vicāra (विचार) : Excogitation, reasoning; intellectual discrimination.

Vicāraṇā (विचारणा) : The name of a spiritual stage (*yoga-bhūmi*) meaning intellectual enquiry into the nature of Supreme Reality; philosophical investigation.

Videha (विदेह) : Lit., detached from the body. An epithet given to king Janaka on account of the spirit of detachment he showed toward the world.

Vidyā (विद्या) : Knowledge leading to liberation, *i.e.*, the Ultimate Reality; science; also knowledge personified as and identified with Dūrgā, the Divine Mother. According to some, there are different forms of *Vidyā*, *e.g.*, *Trayī* or the first three *Vedas*, *Ānvikṣikī* or logic or metaphysics. *Ātma-vidyā* is the Knowledge of the Self or Reality.

Vidyāraṇya Svāmī (विद्यारण्य स्वामी) : The name of a well-known *Vedāntin*.

Vigarbha Samādhi (विगर्भ समाधि) : A kind of *Samādhi* which produces stability of strength of the body and vital currents as a result of *Haṭha-yogic* process. See *Haṭha-yoga*.

Vigraha (विग्रह) : Form, figure, shape; the form of God; idol or image of god.

Vihṛta (विहृत) : The name of a stage of Divine Love according to the *Vaiṣṇavas*.

Vijñāna (विज्ञान) : Special Knowledge of the Absolute by which one affirms the universe and sees it as the manifestation of *Brahman*.

Vijñāna Kevalin (विज्ञान केवलिन्) : According to *Tāntrika* culture it is the name of the soul which is in a state of detachment from its body and senses during *Pralaya* or Cosmic Dissolution and remains self-poised above the

principle of pure matter in its different grades, viz., *Māyā* and *Mahāmāyā*.

Vijñānin (विज्ञानिन्) : One who knows *Vijñāna*. Same as *Vijñānī*. See *Vijñāna*.

Vijñānī (विज्ञानी) : One endowed with *Vijñāna* or Knowledge of the Absolute.

Vikalpa (विकल्प) : An alternative, or option; an error, a mistake, ignorance, or mental oscillation in the form of doubt or vacilation.

Vikaraṇa-bhāva (विकरण-भाव) : It is a power of a *Yogī* attained in a stage when he is capable of acting on the desired object without the necessity of the presence of the body.

Vikṣepa-śakti (विक्षेप-शक्ति) : The power of distortion, one of the powers of *Māyā*, the other one being *Āvaraṇa-sakti*, the power of covering.

Vikuṇṭheśvara (विकुण्ठेश्वर) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Vilāpanī (विलापनी) : It is a stage of spiritual progress according to *Yoga-Vāśiṣṭha Rāmāyaṇa* which denotes extinction of desires. It marks a total extinction of all worldly desires.

Vilāsa (विलास) : Sport, play, pastime or activity.

Vimalā (विमला) : The name of a stage meaning 'Immaculate'. or pure; it is a spiritual stage of a *Bodhisattva* in his spiritual journey.

Vimalotthya (विमलोत्थ्य) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Vimāṇa (विमाण) : The aerial vehicle or aircraft.

Vindhyācala (विन्ध्याचल) : The name of a holy place well-known for a temple of Mother Goddess; a place of Hindu pilgrimage.

Viparīta Bhāvanā (विपरीत भावना) : Erroneous view; misapprehension.

Viraha (विरह) : Parting with, separation, especially a feeling of separation of lovers; in religious life, separation from God.

Virajā Homa (विरजा होम) : It is a religious performance in which a man is required to pay his offerings to his own departed soul as is done in Hindu *Śrāddha* ceremony. It is a particular kind of oblation and is a step to *Sannyāsa* which means a complete renunciation of all worldly ties.

Virakti (विरक्ति) : Change of disposition; indifference, absence of desire; freedom from passion or worldly attachment; A sense of detachment from all worldly pursuits.

Virāṭ (विराट) : The first new manifestation of *Saguṇa Brahman* or *Brahman* with attributes in Hindu cosmology; the spirit in the form of the universe; the All-pervading Spirit; a sort of secondary creator, sometimes identified with *Prajāpati*, *Brahmā*, *Agni*, etc.; in *Vedānta*, an epithet of the Supreme Spirit conditioned by the *Upādhi* or the aggregate of gross bodies.

Virāṭ Puruṣa (विराट पुरुष) : The Cosmic Person. Same as *Virāṭ*.

Visarga (विसर्ग) : Discharge; a symbolic writing representing a strict hard aspiration and marked by two dots (:).

Viśālākṣi (विशालाक्षी) : The name of a female deity or Goddess.

Viśeṣa (विशेष) : Particularity.

Viśiṣṭādvaita (विशिष्टाद्वैत) : The philosophy of qualified monism advocated by Rāmānuja.

Viṣṇu (विष्णु) : The name of a Deity—the preserver God; the Second Person of the Hindu Trinity, the other two being *Brahmā* and *Śiva*; the personal God of the *Vaiṣṇavas*.

Viṣṇu-Purāṇa (विष्णु-पुराण) : The name of a *Vaiṣṇava* religious text.

Viṣṇuyāmala (विष्णुयामल) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Viṣṇu-yoga (विष्णु-योग) : The name of a particular *Yoga* associated with *Viṣṇu*.

Viśokā (विशोका) : Freedom from affliction or suffering; a state of *Yogin*, viz., Illumination which is above the sense of sorrow and misery.

Viśuddha-cakra (विशुद्ध-चक्र) : One of the six psychophysical *Yogic* centres of the human body; the name of the fifth centre counted from below. It is supposed to be located in the throat region. See *Kuṇḍalinī*.

Visuddhi-māggo (विसुद्धि-माग्गो) : The name of a Buddhist work.

Viśvanātha Kavirāja (विश्वनाथ कविराज) : The name of a Sanskrit writer on Poetics; the author of *Sāhityadarpaṇa*.

Viveka (विवेक) : Discrimination.

Vivekacūḍāmaṇi (विवेकचूड़ामणि) : The name of a treatise on *Vedānta* by Śaṅkara.

Vivekaja-jñāna (विवेकज-ज्ञान) : The Supreme Knowledge attained by a *Yogin* in consequence of discrimination. This is practically identical with omniscience.

Viveka-jñāna (विवेक-ज्ञान) : The khowledge or power of discrimination or discriminating knowledge.

Vivikta : (विविक्त) Detached.

Viparīta-bhāvanā (विपरीत-भावना) : Misapprehension.

Viṇākhya (वीणाख्य) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Vīra (वीर) : Hero; an aspirant in the second stage of *Tāntrika* culture.

Vīra-bhāva (वीर-भाव) : The attitude of a hero in the second stage of man in *Tāntrika-sādhanā*. It arises after the awakening of *Kuṇḍalinī* in which the *Sādhaka* or the aspirant loses his sense of identity with the physical body and becomes united with the Self-conscious Force.

Vīra-sādhaka (वीर-साधक) : The practitioner in the spiritual life according to *Tantra* who is a hero; a hero-practitioner.

Vīrya (वीर्य) : Valour; virility; inner strength.

Vīrya-Pāramitā (वीर्य-पारमिता) : Perfection of Vigour which a *Bodhisattva* attains.

Vītarāga (वीतराग) : Freedom from attachment.

Vrata (व्रत) : A religious act of devotion or austerity; vowed observance, a vow of the nature of penance.

Vṛkṣatva (वृक्षत्व) : Lit., Tree-ness; vegetative.

Vṛndāvana (वृन्दावन) : The name of town on the bank of the river Yamunā associated with *Kṛṣṇa*'s childhood and the spot of the pastime of *Kṛṣṇa*.

Vṛtti (वृत्ति) : Action, movement, function, operation, change, modification ; psychic medium.

Vyakta (व्यक्त) : Expressed; open; well-known.

Vyakta-samādhāna (व्यक्त-समाधान) : The name of a stage in spiritual life according to Ānandamayī which marks the illumination of knowledge in the mind in abeyance of mental faculties which is explicit. See chapter on Mother Ānandamayī.

Vyāsa (व्यास) : A celebrated sage, often called *Veda-Vyāsa*, regarded as the original compiler who arranged the *Vedas*; the author of *Brahma-Sūtra*, etc. The son of Parāśara and Satyavatī, and half-brother of Bhiṣma, he was also called *Bādarāyaṇa Kṛṣṇa* from his dark complexion, and *Dvaipāyana* on account of his having been brought forth by Satyavatī on a *dvīpa*, or island, in the Yamunā river. As he grew up he retired into the forest to lead a hermit's life, but at his mother's request returned home and married. *Vyāsa* was the father of Vidura by a slave girl, and of Śuka, the author of *Bhāgavata Purāṇa*. He is also reputed to be the author of the *Mahābhārata*, many of the *Purāṇas*, and other sacred books of Hinduism. It appears that in olden times a writer would sometimes attribute his work to a celebrated person to enhance its prestige.

Vyāsadeva (व्यासदेव) : Same as *Vyāsa*.

Vyūha (व्यूह) : Grouped form; manifestations of *Viṣṇu*.

Vyutthāna (व्युत्थान) : Return to the ordinary level of consciousness after *Samādhi*. See *Samādhi*.

Wahdat (वह्दत्) : (Arabic), meaning, Oneness.

Walī (वाली) : (Arabic), meaning, a great Muslim saint.

Wara' (वरा) : (Arabic), meaning, abstaining, from all sin and unnecessary and unseemly occupations through fear of God. It is a spiritual station in the journey of a *Ṣūfī*.

Yajurveda (यजुर्वेद) : The name of a *Veda*; one of the four *Vedas*.

Yakṣa (यक्ष) : Supernatural beings; the name of a class of semi-divine beings, usually attendants of Kuvera, the God of wealth.

Yaśodā (यशोदा) : The foster-mother of Lord *Kṛṣṇa*.

Yatrakāmavaśāitva (यत्रकामवशायित्व) : It is a power of a *Yogin* by which he can determine nature as he desires.

Yājñavalka (याज्ञवल्क) : The name of an ancient sage or seer referred to in the *Upaniṣads*.

Yātrā (यात्रा) : A country theatrical performance; a system of musical party prevailing in mediaeval Bengal which was an open form of theatrical performance; journey.

Yoga (योग) : The art of joining; a yoke; union of the individual soul and the Universal Soul, *i.e.*, union with God or the Supreme Reality and the methods or disciplines to realise this union; concentration practised as a discipline, as taught by Patañjali in the *Yoga-sūtras*.

Yoga-bhāṣya (योग-भाष्य) : Commentary by Vyāsa on the *Yoga-sūtras* of Patañjali.

Yoga-bhūmi (योग-भूमि) : The stages of *Yoga* discipline.

Yoga-dīkṣā (योग-दीक्षा) : Initiation in the path of *Yoga*.

Yoga-māyā (योग-माया) : Union of *Puruṣa*, the male principle, and *Prakṛti*, the female principle, of Reality; also *Śakti* or Divine Power. A divine form of *Māyā* associated with divine activities.

Yoga-saṅkaṭa (योग-संकट) : Critical and mental difficulties connected with the practice of *Yoga*.

Yoga-sādhanā (योग-साधना) : The spiritual practices of *Yoga*.

Yoga-śāstra (योग-शास्त्र) : Scripture of *Yoga*; literature bearing on the theory and practice of *Yoga*.

Yoga-sūtras (योग-सूत्र) : Aphorisms of *Yoga* of Patañjali.

Yogāvacāra (योगावचार) : The name of a philosophical school of Buddhism.

Yoga-Vāśiṣṭa (योग-वाशिष्ट) : The name of a work on *Vedānta*.

Yogeśvara (योगेश्वर) : Lit., the Lord of *Yoga*.

Yogin (योगिन्) : One who practises the disciplines of *Yoga*.

Yoginīyālasambara (योगिनीयालसम्बर) : The name of a *Tāntrika* text listed by Lakṣmīdhara in *Saundarya-laharī* of Śaṅkara.

Yoni-mudrā (योनि-मुद्रा) : The name of a particular posture associated with the practice of *Yoga*.

Yudhiṣṭhira (युधिष्ठिर) : The name of a king, one of the principal heroes of the *Mahābhārata*, known for his truthfulness, righteousness, and piety.

Yuga (युग) : A cycle or world period. According to Hindu mythology the duration of the world is divided into four *Yugas*, viz., *Satya*, *Tretā*, *Dvāpara*, and *Kali*. In the first, also known as the Golden Age, there is a great preponderance of virtue among man, but with each succeeding *Yuga*, virtue diminishes and vice increases. Now the world is passing through the *Kali-yuga* where virtue is minimised and there is a great preponderance and excess of vice.

Yukta (युक्त) : United (with God).

Yukta-bhakta (युक्त-भक्त) : A *Bhakta* or devotee who is united (with God).

Yukta-yogin (युक्त-योगिन्) : A *Yogin* who is united (with God); a *Yogin* in a state of constant union with the Divine.

Zikr (ज़िक्र्) : (Arabic), meaning, rememberance; having God constantly in mind and heart, a station in the spiritual journey of the *Ṣūfīs*.

Zuhd (ज़ुहृद्) : (Arabic), meaning, renunciation, even of permitted pleasure; ascetism, piety; a station in spiritual journey of the *Ṣūfīs*; same as *Wara'*.

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Widely travelled several times all over Europe she has participated in a number of International Conferences in Philosophy and Religion. During 1962-63 she was a Fulbright scholar and a Visiting Professor under the Asian Visiting Professor's Project sponsored by the State Department of U.S.A. and she delivered several lectures on Indian Philosophy and Religion in America.

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In 1974 Dr. Basu participated in the International conference held at Ceylon under the auspices of World Council of Churches, Geneva, on Multi-Lateral Dialogue. Dr. Mrs. Basu delivered the Stephanos Nirmalendu Ghosh Lectures in a series on Comparative Religion for the year 1972-73 in Calcutta University.

Mysticism is a subject of great importance and perennial interest. *Modern Indian Mysticism* (in three volumes) by **Dr. (Mrs.) Sobharani Basu** discusses the nature and problem of Indian mysticism with special reference to twelve mystics of modern India—from Ramakrishna to Anandamayi. The mystics selected by Dr. Basu for the exposition of the varieties and characteristics of mystical experience, belong to Hinduism, Christianity, and Islam. In Volume I, Dr. Basu discusses the theories and principles of mysticism with special reference to India, covering a wide range of issues such as paths to God-realization and stages of spiritual progress according to Hinduism, Buddhist and Jaina views of spiritual progress, the importance of grace and *dīkṣā*, and the role of mystics in society. Volume II gives a detailed account of the lives and teachings of twelve mystics. In the last volume which is mainly a critique of Indian mysticism, Dr. Basu undertakes a comparative and critical study of mysticism in all its phases and dimensions. Her elucidation of the mystic as a *Jīvanmukta* and the explanation of the ideal of universal salvation as the goal of all mystics come as the fitting finale of this volume. Though every mystic treads his or her own path, the experience of the mystic, as Dr. Basu points out, is "a guiding light and pillar of support to all others." Hence the importance of the mystics to society.

Dr. Basu's *Modern Indian Mysticism*, which is profound and scholarly without being obscure, is a valuable contribution towards a philosophic study of mysticism of modern India. Dr. Basu has handled the various issues involved in mysticism with insight and conviction. This delightful three volume study of mysticism of modern India is most welcome.

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